NEW PATHS for OLD PURPOSES

MARGARET E. BURTON

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World Challenges to Christianity in Our Generation

By Margaret E. Burton

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and
COUNCIL OF WOMEN FOR HOME MISSIONS
New York

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MISSIONARY EDUCATION MOVEMENT
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COUNCIL OF WOMEN FOR HOME MISSIONS

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FOREWORD

THE street on which I live is losing one of its most beautiful buildings. It is as strong and serviceable as on the day it was built. But it has only eight stories, and the present housing needs of the city require apartment houses which have eighteen or twenty-eight. So the building which was erected only a few years ago must be torn down that a loftier and more spacious structure may take its place. It seems a sinfully wasteful process, but an unavoidable one. For the foundations laid for a building of eight stories are not adequate to support one of twenty-eight. The need for greater buildings can be met only by destruction and replacement.

It is quite otherwise with living things. For that which lives possesses within itself the power of growth and adaptation. The old is not destroyed to make room for the new; the new is rather an outgrowth of the old. Nor is anything vital to the old lost in the expansion demanded by new needs. The leaves of a tree may fall, some of its branches may be pruned, but it is the same tree still, full of undiminished life and capacity for growth.

The Christian missionary movement is a living thing; one of the most conspicuous and convincing

evidences of the vitality of the Christian religion. This book seeks to point out some of the new and inescapable demands which are today being made upon it in this and other countries. It attempts to make clear that the same purposes and motives which have, through the centuries, impelled the followers of Jesus Christ to make disciples of all the nations, constrain us now to face with courage and consecration the great needs of this hour. It endeavors, too, to show that the new obligations which challenge Christian missions today will not destroy but rather fulfil the work of the past. So pulsing with life is the missionary movement that we have only begun to appreciate its power for growth. Its days of greatest fruitfulness are ahead. Nothing vital will be destroyed or lost. Rather, the old will gain fresh vigor from the new, and the new will reveal the indispensable value of the old.

MARGARET E. BURTON

New York
April, 1927

New Paths *for* Old Purposes

NEW PATHS FOR OLD PURPOSES

I

NEW OCCASIONS

FIVE of us were having dinner together in a quiet corner of a women's club in New York, two of us English, three of us American. A question from one of the English women, interested to know of the more recently settled sections of America, led to reminiscences on the part of two of the Americans who were Western born.

"My mother lived in a dugout when she and my father and her two babies first went to Oklahoma," one of them said. "They thought the railroad was going to stop there, but it went to a town twenty miles farther on; so every Monday morning my father had to go to the town and remain away until Saturday evening. It was horribly lonely for my mother, especially at night, when the coyotes used to howl outside the dugout. She could recite page after page of Dickens' books, not because she had tried to learn them but because she had read them over and over during those lonely evenings."

"We lived in Nebraska in my childhood," one of the other Americans said. "We were miles from

anywhere, and when my father, every so often, had to make a trip to the nearest town, my mother too would be alone for days, with no company but her baby. Once she was taken ill soon after my father left. It was winter and she was afraid to go to sleep for fear she would not wake often enough to keep the fire going, and then what would happen to the baby? In the morning she could not get up at all. Our nearest neighbors were two ranchmen two miles away. One of them happened to notice that there was no smoke coming out of our chimney. He rode over to investigate and stayed on to nurse my mother, look after the baby, do the cooking and take care of the stock until my father came home. If he hadn't happened to notice that there wasn't any smoke . . .

"Oh, yes," in answer to a question, "there are still homes that have no near neighbors, and villages and towns where there is no doctor, but today there are roads and automobiles and telephones. And those things make all the difference."

The third American as she listened was reminded of a meeting held the day before to discuss the present task of home missions in America. One of the mission board secretaries had been reading over a batch of reports written by home missionaries during the 'eighties. Almost every report had spoken of the coming of the railroad and of its effect on the missionaries' work. "Nowadays,"

he said, "no report mentions a railroad. They talk about Fords and radios and rural free deliveries."

To say that the world of today is smaller and more interdependent than America used to be is to speak sober and literal truth. And this shrinkage of the world has come so suddenly that it is hard for some of us to realize that the life made so vivid at that dinner table is the life in which those women, still young, were born and reared.

Most of us have been brought up on the doctrine that "new occasions teach new duties." If we ever questioned the truth of that dictum, surely living in the world of today would dispel every lingering doubt. For in this changed and changing world new situations arise over night, and old situations require new treatment. New vision, new statesmanship, new methods are everywhere demanded. Nowhere is this more true than in Christian missions. "The outstanding problem now before Christian missions," a missionary wrote recently, "is the question of how to relate the Christian movement to the changed conditions. The fundamental truths of Christianity are eternal," he goes on, "but their mode of expression or emphasis may change with the times." The purpose of Christian missions is fundamentally the same today as when William Carey sailed for India more than a century and a quarter ago. But if that purpose is to be attained we must face the world as it is now,

seeing clearly how different it is from the world of even a few years ago. Every good physician diagnoses and re-diagnoses his patient's condition, and adapts his treatment to meet changing needs. And every organization and movement which would be effective in the world of today must face its task anew, give fresh and fearless study to the new circumstances and relationships of today, and make its plans in the light of new necessities.

All in One Bundle

What are some of the new circumstances of which the Christian missionary movement must take especial account? First and most obvious, perhaps, is that contraction of the world which has been so often and so variously commented upon that most of us are probably weary of the very word "interdependence." Yet reminders of how we are all tied up together are inescapable. Illustrations could be cited endlessly. For example:

Queen Marie of Rumania announcing that she will wear long sleeves and skirts ten inches from the ground, and the New York *Times* commenting with more of truth than whimsy: "This communiqué will be read with passionate interest in more places than boudoirs and cafeterias. Sober mill owners of Manchester will ponder the bulletin; so will grave silk spinners at Yokohama and

Osaka. . . . The conditions of British labor, the fortunes of the rising democracy in Japan, even the fate of Senator Butler of Massachusetts, may be involved!"

Mr. C. C. Batchelder saying to the members of the Institute of Pacific Relations at Honolulu in the summer of 1925: "The great war showed us that the world is one economic organism and that serious injury to one country means disaster to the rest. One of the tasks of this Institute is to show that the world is one social organism also, and that if the workers of one country are in misery, the masses in other countries will suffer also." And giving as illustration the fact that when the people of India began to wear cotton cloth produced by their own mills and hand looms in place of that made in Britain, it caused the unemployment of thousands of men in England, who had to be aided by unemployment insurance, the cost of which then had to be borne by industry in general, which was one of the chief reasons for the rise in the cost of production in England, which resulted in the frequent inability of England to compete with other nations, which has greatly lessened the ability of the British people to pay for American wheat and other food supplies from the United States, which in turn has had a profound effect upon American farmers and American politics.[1]

[1] "The Institute of Pacific Relations," p. 121.

The house that Jack built might go on indefinitely.

The American Congress abrogating the "Gentlemen's Agreement" with Japan by the Immigration Law of 1924, and one of the most trusted of American missionaries to India giving an address at Dr Tagore's *ashram* on racial relationships which "fell flat because in the back of every mind was this matter of the Immigration Law, and nothing that he could say could get around that fact."

It is hardly an exaggeration to say that it is very difficult to do anything anywhere that does not make some kind of difference to everyone everywhere. The meals we eat, the clothes we wear, the news items we read, are daily reminders of what an intricately interdependent world we are in.

A Whispering Gallery

Another change of which the missionary movement must take account is that the world has become, as Mr. E. Stanley Jones has put it, a whispering gallery, and that all of us are listening in on all the rest of us. One reason for this is that all the world is learning how to read. In the great cities of the Near East, Professor Robert Park reminds us, "the shrill cry of the newsboy is as much a part of daily life as the sonorous cry from the minaret, and in the gulf ports of Iran

the most popular literature is likely to be a translation of a penny dreadful published in London." [2] Japan has had universal education long enough so that your ricksha coolie is quite apt to employ his time, while he waits for you to make a call or do an errand, by reading the newspaper account of what happened in your home city the day before. Even in China the miracle-like achievements of Dr. Hu Suh and his associates, in replacing the classical literary language by the vernacular *bai hwa* or "plain language," a change as significant as that from Latin to English at the beginning of the European Renaissance; and the extraordinary growth of literacy as a result of the mass education movement initiated by James Yen and his fellow-workers, have given a world outlook to thousands who a few years ago knew nothing of any life outside their own villages.

Another reason is that almost all the world is going to the movies. Professor Park says that the moving picture and the radio are the "really new factors in international and race relations." It is staggering to the imagination to try to conceive the effect the moving picture is likely to have upon the relations of the peoples of the world. It is bringing us face to face with each other in an intimacy unimaginable even a few years ago. In

[2] "Our Racial Frontiers on the Pacific," *Survey Graphic*, May, 1926.

some parts of the East there are more moving picture theaters in proportion to the population than in many cities of America and Europe. In them hundreds of dark, appraising eyes are daily looking at what you and I and our fellow-citizens are doing. They are seeing how New Yorkers act when Valentino dies. They are witnesses of scenes from the fight between Dempsey and Tunney, and from the Hall-Mills murder trial. They watch, and they probably speculate upon the meaning of, the manœuvers of our fleet on the Pacific. They are gaining vivid impressions of what we like, and are like, from the dramas and comic features which are flashed on the screen night after night. The next time you go to see a moving picture, imagine that you are in Tokyo or Shanghai or Bombay, that you are one of those oriental observers looking at the rest of the world as it moves across that screen. What impression would you be getting of our life, our interests, out attitudes, our standards? What would you think of the relationships between the sexes, between classes, between nations, between races? Do not go to one of the best moving picture theaters when you take that voyage of imagination. Go to one of the poorest you can find, where the pictures are the kind that are being shown on the other side of the Pacific.

Notice, too, when you go to moving pictures,

the impressions they give of oriental people. What would be your impressions of the people of China, Japan, or India if you formed them on the basis of what you see at the movies? Imagine that you are an oriental student looking at the way your people are represented in our pictures. What effect would it have on you? And what impressions would you gain of Americans from seeing how their films picture oriental people?

Dr. Walter Pitkin, in a recent discussion of Japanese-American relationships, made a statement as undeniable as it is disquieting. "Newspapers and magazines," he said, "are no longer the most important sources of knowledge and understanding of the Occident by the Orient. The Orientals are not forming their judgments of us by what they read in them. The things they read are little more than confirmatory of hypotheses which they derive from another source so much more widely known, so vivid and so copious, that every other channel of knowledge has become petty in comparison. This source is the American moving picture." [3]

Moreover, the world is going traveling. A journey across the Pacific is as much a commonplace today as one across the Atlantic was in 1900. Thousands of travelers from America and Europe

[3] Quoted in "Our Racial Frontiers on the Pacific," *Survey Graphic*, May, 1926.

visit the East every year. "World acquaintance" journeys, "international friendship" tours, seminars such as those conducted each summer by Mr. Sherwood Eddy, increase in number and popularity each year. "Student steerage" carries thousands to Europe in summer vacation, other students enroll in "floating universities," around-the-world steamers whose decks become their college campuses for a year. Commissions on every imaginable subject visit the East from the West, and the West from the East. Japanese primary school teachers visit America, following the visit to Japan of American primary school teachers. One hundred Japanese students of junior college grade are sent on a visit to the United States, transportation being given free by a Japanese steamship company, that they may secure "first-hand knowledge of America and come into intimate contact with the United States." Seventy-five hundred students from other countries, many of them from Asia, Africa and Latin America, are studying in our colleges. That beautiful building I passed on the way to my office this morning, in which students of seventy-one nationalities are sharing life and thought and problems, is but a visible symbol of that "international house" which is the world of today, where under one roof, in inseparable fellowship, the nations of the world live and work together.

Today's Missionary Message

In the days which will never return, when the East knew little of the West except through the missionaries, what they taught and lived was our missionary message. Now our entire national life, our whole civilization, is our missionary message. By it, quite as much as by our missionaries' words and works, Christianity is being judged. It is futile to expect the people of non-Christian lands to be convinced of the power of Christianity, unless they see evidence of it in the countries which claim to be Christian. Archibald Allen Bowman's pungent comment in a recent magazine article, that "the crowning service that the West can render the East is the conversion of the West to Christianity," cannot be lightly dismissed.[4] Many a visitor to other lands in recent years has come back burdened with the handicap to missions created by the unchristian aspects of the life of Christian peoples. "The great hindrance to foreign missions is in ourselves," Mr. Robert A. Doan, who has visited mission fields outside the United States repeatedly, told the convention of the Disciples of Christ in 1924.

[4] Quoted in the *Christian Century*, November 6, 1924.

Today's Obstacles

In his book, *The Christ of the Indian Road,* the Reverend E. Stanley Jones has an arresting chapter entitled, "The Great Hindrance." In it he says: "What we are doing in legislative halls and in the seemingly obscure incidents of racial attitudes is being broadcast to the rest of the world—and there is a loud speaker at the other end." Mr. Jones' work in India has been that of an evangelist. For some time it has been his custom after speaking to allow time for questions. He quotes such questions as these, asked not by scoffers but by earnest thoughtful men.

"You ask us to be Christians; may we ask how Christian is your civilization?"

"Don't you lynch Negroes in America?"

"You have had Christianity in the West all these centuries, and though Jesus is the Prince of Peace you have not yet learned the way out of war."

"Do you sincerely believe that there are many fine Christians having the true democratic spirit of Christ?"

"How is it that divorces are a part of Christianity in the West?"

"Does not the war—a war among the followers of Christ—prove that there is something wrong with the teachings of Christ?" [5]

[5] *The Christ of the Indian Road,* pp. 125-129.

Similar embarrassing questions and comments are being made by those of other lands. "High-minded Christians who come to Japan and speak on peace and human brotherhood seem to many Japanese to identify peace and Christianity, but how does it come that the Christian nations, at least in recent years, have been the most aggressive and warlike?" [6] asks a professor of the University of Tokyo.

"Your culture has been propagandizing us in the name of Christ. I see nothing in the Sermon on the Mount which implies nationalism, an army and navy, quantity production, stock markets, Ford cars, and all the other things which have been coming over here as concomitants of Christianization," [7] a Chinese crisply commented not long ago. "The natural course for Christianity," observes another Chinese, "is for Western people—not the missionaries—to demonstrate to the Chinese the beauty and practicability of Christianity." [8]

And an African student says, unequivocally: "The kind of missionaries that Africa will receive in the near future will be determined by the kind of civilization the Western nations produce. If the so-called Christian nations fail to follow Jesus,

[6] Quoted by Galen Fisher in *Religious Education*, April, 1926.
[7] Quoted by Upton Close in the *Atlantic Monthly*, March, 1924.
[8] Jerome T. Lieu, *The Chinese Christian Student*, January, 1926.

if they fail to do away with unchristian practices . . . Africa will be forced to ally herself with Mohammedan followers, for Mohammedans value the spirit of brotherhood." [9]

A friend came back from the 1925 Foreign Missionary Conference at Washington to say that one of the things which had most clearly stood out to her, both in the descriptions of the situation in other countries given by missionaries and in the addresses by Christian nationals, was the critical attitude toward the civilization of peoples who call themselves Christian, even of Christianity itself, as we of the West express it in our group life. "There was something very grim and ironical," she said, "in listening to such searching questions as were raised by Oriental and African speakers, and then rising to make that great convention hall echo with the query:

> Shall we whose souls are lighted
> With wisdom from on high,
> Shall we to men benighted
> The lamp of light deny?

[9] Simpini M. N. Komo, *Student World*, January, 1924, quoted by C. H. Fahs in *Missions and World Problems*, p. 2.

The Task of Our Generation

"New occasions teach new duties." From its earliest days Christianity has been meeting new occasions and fresh challenges. And always these challenges have found response in the hearts of those who have most truly caught the spirit of their Master. Through the centuries, sometimes slowly, sometimes with surprising rapidity, new frontiers have been crossed and new fields occupied. It is of the very essence of Christianity that this should be so; it could not have claimed the name of Christ had it not reached out to the world. From the outset those for whom life had been transformed by the gospel he taught and lived, were consumed by their eagerness to share the good news with others. They could not rest until the unsearchable riches of Christ were shared with others. The love of Christ constrained them.

To each generation has been given its own especial task. Each has had its own occasions and duties. The story of the missionary adventuring of the church is a fascinating and inspiring record, each chapter of which is different from every other. But some chapters stand out, capturing the imagination and stirring the spirit with their record of intrepid pioneering in the face of almost incredible difficulties and discouragements. The centuries are starred with the names of such mission-

ary pioneers as St. Patrick, Columba, Augustine, Boniface, Ansgar, Cyril and Methodius, Raymond Lull, John de Monte Corvino, Francis Xavier, Robert de Nobili and Father Ricci. After the Reformation come the names of the great Protestant pioneers: John Eliot, the Mayhews, Eleazer Wheelock, and David Brainerd, missionaries to the North American Indians; Christian Frederick Schwartz, German missionary to India; the noble army of the Moravians; and a little later the founders of the foreign missionary movement of today—William Carey, Alexander Duff, Robert Morrison, Robert Moffat, David Livingstone, John Williams, John G. Paton, Henry Martyn, Guido Verbeck, and the splendid company of their fellow-workers and successors.

And now, when we had thought the days of pioneering and adventure were all in the past, comes a new and compelling challenge. Our generation is one of those chosen for another high adventure of pioneering. To us comes the call to enter in and possess regions yet unclaimed in the name of Christ. But they cannot be pointed out on any map or globe, for they are not geographical.

Today's Unoccupied Fields

A number of years ago there was held in the Chicago Coliseum a "World in Chicago." To me was

assigned the task of preparing an exhibit which should show the regions still untouched by the Christian forces. It seemed like a comparatively simple thing to do. There was a map, if I remember rightly, with America and Europe in white to symbolize that they were Christian continents, and most of the Orient and parts of Africa in shaded tones to show that Christian missionaries were working there. Other parts of Africa, Tibet and Afghanistan and sections of South America were indicated in black to show that they were quite untouched by Christianity.

Never again shall I have the temerity to try to plan an exhibit to show the fields still unclaimed for the Lord of Love. How could they be pictured on a map? Of course there are still some parts of the world where it could be shown that there are no Christian churches or missionaries. But how could one indicate in any exhibit those vast areas of human relationships, in every land of the globe, which are uncontrolled by the spirit and principles of Jesus? They are in your city and mine as well as in Calcutta and Osaka. They are in every nation and among every people where there are problems to which the spirit and principles of Jesus have not yet been seriously applied. Our unclaimed territory is far more than territory. It includes every aspect of human life and activity in which the spirit of Jesus does not yet rule.

Today's Challenge

Never has Christianity faced a greater missionary task than that of this hour. The life of mankind has been immeasurably extended by new and intricate contacts, physical, intellectual, social, moral, spiritual. Growing out of these have come new relationships and attitudes which are confronting the Christian forces of our generation with problems, needs and opportunities so great and so complex that only the most far-seeing and consecrated statesmanship will be sufficient for them. What great things the future holds cannot be foretold. But a few things are clear.

The Changeless Need

First and foremost is the fact that the one changeless need in this ever changing world is the hunger of the human heart for God. New occasions teach new duties, but as long as there is one restless heart which has not found its rest in him, the supreme task of the Christian church remains forever the same. Whatever else we may do, if we fail to bring groping, struggling, suffering men and women home to the heart of God, their eternal Father, we shall have failed to meet their deepest and most abiding need. The need for the Great Companion and for the assurance of his love

and wisdom and power is the same yesterday, today, and forever, and among all peoples.

Renewed Dedication to Old Tasks

A second fact is clear. If we are to enter and win for Christ the great unwon fields of human relationships, we must at the same time continue and strengthen our work in those realms of missionary effort which have always been recognized as a part of the Christian task in this and other countries. Of preeminent importance are evangelism and education. Later chapters of this book will attempt to show something of the greatness of the task which awaits the Christian forces, if, obedient to that missionary spirit which has been characteristic of Christianity throughout the centuries, they seek to win for their Lord the realms of industry, race, and international relationships. If any adequate conception of this task is given, it will be impossible for any of us to escape the realization that no human power can be sufficient for these things. Facing the missionary challenge of the twentieth century, we cannot but be driven back to him who is our strength. We cannot turn aside from the great new commissions which he has entrusted to our generation. We are to attempt great things for God; we are to expect great things from God. We are, therefore, to seek not less but even more

earnestly to increase in every nation the number of those who bear his name, and also to increase in all of us who are already his followers, that spiritual power which alone is sufficient for the needs of this hour. To share the most precious of all our possessions, the knowledge of God through Jesus Christ, is the first and great commission. And a second like unto it is this, that we, Christians of every nation, together seek ever deepening fellowship with him, that we may more perfectly serve him.

Of prime importance in every mission field must be evangelism and education. Evangelism is a supreme necessity, but evangelism itself will fail if there are not schools in which to educate men and women who, knowing the Christian message, can present it to their own people with the persuasiveness born of an understanding which no foreigner, however sympathetic, can possess in quite the same measure. Never was the need of the highest quality of Christian education more evident in every mission field, overseas and at home. If the peoples of the world are to become Christian, if the great realms of human relationship are to be Christian, every nation must have leaders who, to spirits controlled by the love of Christ, add minds equipped and trained to be effective instruments in his service. Recognition of the new paths to which the age-old missionary purpose calls our

generation cannot fail to bring with it deepened realization of the need for continuing faithfully in the old ways also.

An Indivisible Task

A third fact which is plain is that there is no more possibility of making the world of our day Christian by sections, than of freeing it from disease country by country. When geographical barriers divided continents and countries from one another, a geographical division of the task of Christianity was a natural and effective way of working. But just as we have learned through bitter experience that there is no way to stamp out influenza in one country if it is allowed to flourish in another, so every day makes it more evident that any attempt to achieve the task of world Christianity on a geographical basis is foredoomed to failure. For the world is a neighborhood. Its problems are neighborhood problems, which must be studied for the neighborhood as a whole, and dealt with in the neighborhood as a whole. It is, as someone has put it, as impossible to find a successful solution for a problem in India without dealing with the same problem in Indiana, as it would be to try to eliminate typhoid from a community by purifying the water in the houses of one block only. The world task of Christianity must

be faced as a whole for the same practical reasons that such tasks as those of achieving world health, of protecting the world's women and children, of regulating the use of narcotics, are being faced as a whole in Geneva today. Clear-cut distinction between home missions and foreign missions is therefore no longer possible. The world is one, and the Christian task is one.

A Call to Heroic Effort

One more thing is crystal clear. The spirit of heroism and sacrifice which has always characterized the Christian missionary movement is as essential in our generation as in any previous pioneer period. Carey in the Danish settlement of Serampore, forbidden to settle under the British flag in India; Morrison dying in Macao with only ten Chinese Christians as a visible result of more than twenty-five years' work; John Williams slain by cannibals; Whitman achieving the impossible in the face of great opposition, and establishing Protestant missions in the American Northwest—how difficult it is in these days of swift travel and easy communication between all parts of the world to imagine the isolation, the loneliness, the almost incredible difficulties which were the daily experience of the early missionaries! But let none think that the task of the present calls for any less

daring or devotion than did that of a century ago. That missionary spirit which has run like a golden thread through the church's history faces a new task great beyond the possibility of definition. The unoccupied fields of our generation present difficulties no less deep-rooted and even more complex than those which confronted Carey and Morrison. But we who believe that Jesus Christ is the eternal light of the world, and that the missionary movement is one of the highest and purest expressions of his spirit of love and good will, rejoice to believe that we shall go forward to claim the frontiers of today with the same dauntless faith and unconquerable courage with which the Christian church faced the task of penetrating the jungles of Africa, the wildernesses of America, the walled cities of China. We know that there is One who is sufficient for these things. We believe that in him is to be found the only complete or permanent solution for the world's problems. And believing this we go forward to claim the unoccupied realms of human relationships in Africa, in Asia, in America —in the world.

II

A NEW FRONTIER OF CHRISTIAN MISSIONS

"YOU can't hustle the East." I should like to take the person who made that pronouncement to a factory on the outskirts of Shanghai which a group of us visited one bleak winter afternoon. In one corner of the big upstairs room electric bulbs were being wrapped for shipment. We stood for a long time beside one of the wrappers, a slender young thing with a heavy braid of black hair reaching below her waist. She was about fourteen, possibly fifteen. Her fingers flew so swiftly that one could scarcely follow their movements, picking up a bulb, wrapping it in corrugated cardboard and brown paper, tucking the paper in at each end so that the bulb would not slip, picking up another bulb, wrapping it, tucking in the ends, then another; not an instant's pause, not a glance for the visitors who watched her. She was on piece work. She worked nine hours a day, and averaged four thousand five hundred bulbs a day, five hundred an hour, almost nine a minute. "You can't hustle the East." Who-

ever said so must have visited it before the invasion of modern industry.

I left the little bulb wrapper at her work and went back to mine, wondering if I should ever again look at an electric light bulb without seeing those frantically flying fingers, that strained young face. My work was with the China Educational Commission which the missionary societies of North America and Great Britain had sent out to study the educational situation in China and make recommendations regarding the future. Around a long table in the offices of the China Christian Educational Association at 5 Quinsan Gardens the members of the commission were discussing the changes modern industry had brought to the East and their bearing upon Christian work. One of the British members of the Commission, a professor of the University of Liverpool, was speaking. "The very presentation of Christianity must be conditioned by the fact that China is entering upon a great industrial transformation," he said. And he added: "If the church rules these problems outside her province, it is difficult to believe that the Chinese, practical people that they are, judging ideas and institutions by their results, will be attracted by the Christian message."

It has been said that the recent industrialization of the East constitutes a fresh challenge to Christianity the world over. To appreciate the compul-

sion of that challenge we must understand at least something of the significance of the coming of modern industry to the ancient lands of the Orient. We need to see what the conditions are, and what they are meaning in the lives of men and women and children. We are followers of One who came that men might have life and have it more abundantly. Anything which hinders abundant life or makes it impossible cannot but be a matter of profound concern to us. How can we hope to bear convincing witness to the love of Christ unless at the same time we are doing all in our power to remedy conditions which he would not tolerate? We cannot say that any social or economic situation is outside of the function of the Christian missionary movement so long as that situation is harming men and women and children. Christian missions would have lost the very essence of that spirit which gave them birth, did they fail to hear the voice of the Son of Man in these new "haunts of wretchedness and need," or fail to follow him with that courage and consecration with which they crossed the frontiers of the past.

What is the situation? What is modern industry meaning in the lives of the human beings who are spending their days—or their nights—in factories or mines? What will the continuance of such conditions mean not alone to Asia but to the world? The three countries of the East which are

most affected by the coming of Western industry are China, Japan, and India. The stage of development is different in each of these three countries, and the situations vary considerably in each. But each presents intensely human problems which cannot but be of vital concern to every Christian.

China

The Silk Filatures. It was what is called a typical November day outdoors, with a raw chill that penetrated to the marrow. Inside the silk filature the atmosphere was like India in the monsoon, a sticky humid heat that covered spectacles with steam and made breathing a little difficult at first. One of the long row of small persons who were standing in front of the kettles of steaming water, brushing the silk cocoons for the women who were unwinding them, caught the visitor's eye. In the first place she was so very small, and in the second she looked so very old, working with a speed and concentration which were uncannily unchildlike. She was seven, Chinese count, the woman working opposite her said, which is six, even five, as we measure age. She came at five in the morning and left at seven in the evening, and she received ten cents a day. It was excellent pay for a child, the owner of the silk filature stated with pride.

Another visitor to a silk filature, Dame Adelaide Anderson, of the Shanghai Child Labor Commission, got into conversation, through an interpreter, with a little old man who told her that he was five and a half years old, that his name was "Little Tiger," and that he was working there because he wanted to be able "to eat rice." "He earned his rice," she bears witness, "for he worked like a 'little tiger' and came and went daily alone to and from the filature." To her question of what becomes of these tiny workers of six and seven years, the answer was, "When they go to work so early, they mostly die young."

In 1923 the Municipal Council of Shanghai appointed a Child Labor Commission to study the conditions of children at work in the factories of Shanghai and vicinity. Half the members of the commission belonged to leading firms of manufacturers, the other half were Chinese and foreign representatives of the Joint Committee of Women's Clubs of Shanghai, women each of whom had had some kind of experience which qualified her to aid in such a study. This committee brought in, in July, 1924, a dispassionate and restrained report of the state of affairs which they had discovered in Shanghai, where conditions are no worse, perhaps on the whole rather better, than in other parts of China—a report which has been

characterized as "one of the most melancholy social documents of recent years." [1]

Of the children in the silk filatures the report states: "The regular hours of work are twelve. . . . Many of the children employed are very young, being certainly not more than six years of age. . . . In the Shanghai district the children almost invariably stand the whole time they are at work, five or six hours at a stretch. . . . Owing to the presence of the hot water in the basins the temperature of the workroom is always considerably above the normal and the atmosphere is very humid. It was stated that fainting in hot weather is not uncommon. . . . In the main they present a pitiable sight. Their physical condition is poor, and their faces are devoid of any expression of happiness or well-being. They appear to be miserable both physically and mentally."

The Cotton Mills. Not quite half past five on a drizzly January morning. The dark deserted streets were a striking contrast to the glare and din and heat of the cotton mill we had just left. Suddenly the almost oppressive stillness was shattered by the scream of a factory siren, warning the workers that six o'clock and the beginning of the twelve-hour day-shift would soon be upon them. The quiet was over. Creaking wheelbarrows began

1 *Manchester Guardian.*

to emerge from the darkness. Some of them had come a distance of two, three, even five miles. How it is possible to sleep on such squealing, bumping conveyances, I do not know, but it is done. We counted thirteen women on one of them, six on one side, seven on the other, most of them asleep with their heads on each other's shoulders.

There was a gray brick wall opposite us. As six o'clock approached, the bright street lamps threw an ever shifting pattern of black, clear-cut silhouettes against it. Most of the silhouettes were small, about the size of the gaily capering little figures which the Dieffenbach panels have endeared to many of us. But we were not reminded of Dieffenbach panels. These were patient, plodding, hopeless little silhouettes. They symbolized not carefree joy of life, but childhood robbed of every right. At six o'clock they would all disappear into the doors of a factory, not to emerge till six at night.

The siren sounded again, and the doors of the factory opened, hundreds pouring out as other hundreds went in. In both streams were a number of women with tiny babies in their arms, older children holding to their skirts. An amazing number of very small figures were alone. Could these be children, we wondered, looking at the numb, expressionless little faces? Yes, they were. They had caught sight of a vender with a tray of bright-

colored sweets, and a flicker of animation lit up their faces. Grimy little fingers carefully selected the three most desired pieces, in exchange for a copper worth about a tenth of a penny. The wistfulness on one small wan face is hard to forget. He had no copper to spare, but he could not tear himself away.

The stars were almost gone as we crossed Soochow Creek on our way home, and a faint tinge of rose was touching the water and the sails of the junks. "The dawn is coming," someone said. "That is what makes it bearable," said another. But such dawns as that do not come of themselves.

Things That Happen. Broadway at midnight is no more glaring, no more noisy, than a cotton mill of China at that hour. And Broadway's speeding taxis are less dangerous to the life and limb of the unwary than those unguarded power-driven machines, made in America, many of them, which are driving inexorably ahead twenty-four hours out of twenty-four in China. It is almost impossible not to relax vigilance toward the end of a twelve-hour night-shift, especially if one is a growing child who ought to be sleeping the clock around. After five years I still see as clearly as if it were yesterday that small huddled heap which I noticed at five o'clock one morning lying between two rows of whizzing, unprotected machines. She

could not have been more than eight years at most, and she had been working since six the night before. No matter what might happen she simply could not keep awake. I was reminded of that weary little figure when a friend showed me a brief item that had appeared June 1, 1925, in the North China *Daily News* next to an official statement regarding the now historic strike in a Shanghai cotton mill. The clipping read:

"As an unhappy illustration of what may come of child labor in the mills, there is now a ten-year-old Chinese boy in a Shanghai hospital who was brought there following an accident in a local cotton mill, with his upper lip torn to ribbons, his lower jaw almost fractured, and almost all his teeth knocked out. These injuries were received because, just before going off duty at four o'clock the other morning after an eleven and a half hour shift, he lost his balance and fell against the machinery. The boy, we are told, is dull and lifeless, plainly showing the effects of having worked at this rate since he was seven years old, which is his record. He said that he worked all night without any stop for food, and had nothing to eat until after four in the morning. He has been receiving from five to six dollars Mexican for his work a month. He can be patched up at the hospital and sent back to the mill to work, although he will be horribly disfigured. Worse than the outward dis-

figurement," says our informant, "is the arrested development, the effect of malnutrition, the absolute forfeiture of childhood."

"When I drew the attention of the manager of a big cotton spinning mill to two dangerous, high-speed, unguarded pulleys," says Dame Adelaide Anderson, of the Commission, "he said that two small boys had been scalped successively within eighteen months; of what became of them he had no information to give."

Twentieth Century Organization and Early Nineteenth Century Conditions. Children are so helpless, so powerless to protect themselves from exploitation, that the terrible effect of China's new industrialism upon them may tend to blind us to what it is doing to older folk. But where such conditions of child labor exist, one can be sure that human life at every age is held cheap. No better description of the situation in China has been given than the terse statement that it is a 1925 system and organization of industry, with conditions for men, women and children such as existed at the beginning of the industrial revolution in England one hundred and twenty-five years ago. Such labor regulations as the government issued in 1923 are quite impossible of enforcement under present conditions. Each factory is therefore a law unto itself. It may pay any

wages, demand any number of hours of work, employ at any age, surround its workers with any kind of conditions, offer what it chooses in rest days and protection from accidents. There are progressive, open-minded employers who are aware of these evils and are sincerely desirous of making things better. There are outstanding examples of firms, such as the well-known Commercial Press of Shanghai, and many of the hair-net and lace factories of Chefoo, several of them owned and operated by Chinese Christians, in which the employers are honestly seeking the welfare of the workers. But it must be admitted that the cases in which wages, hours and working conditions are even fairly good are lamentably few.

Cogs in a Machine. It is never possible to turn back the clock. The vivid memory of my first visit to China in 1908 sometimes tempts me to wish it were. Among my treasured possessions is a tusk of ivory carved with amazing intricacy and skill. The shop at which I bought it was a fascinating place. Master and apprentices worked side by side all day, each with evident delight in the delicacy and beauty of the work of his hands. Chillingly different is the impersonal relation of corporation employers to the "hands" in the modern factory. The workers in the ivory shop toiled early and late and almost without a break, but their

own muscles and strength, not a relentless power-driven machine, set the pace. The shop opened on to one of old Canton's busy, narrow streets, where something interesting was always going on. Any day might bring a wedding procession, with a gorgeous little bride borne in a bright red sedan chair, or a pompous official with outriders clearing the way of all lesser folk. Interesting quarrels were almost certain to spring up; a daring thief might liven the monotony by snatching something from the open front of a shop. Except for the too-frequent accidents, nothing ever happens in a factory.

And the carver of my ivory had such pride in his work! It was truly his. He began with a smooth white tusk and carved it into a thing of lacey loveliness, with dainty little ladies sipping tea under blossoming cherry trees, or riding in sedan chairs between feathery bamboos. He was a craftsman, original, creative, full of zest in his work. But the worker in the factory today is a cog in a machine. What he does is utterly monotonous, almost meaningless to him, so slight is any one worker's part in the whole product. He has no chance for initiative or experiment, none of the stimulus or joy of having created something himself.

Social Changes. Far-reaching changes are wrought, too, in family and social life by the com-

ing of modern industry. It cuts the workers off from all the ties, traditions and supports of their old life. Thousands are leaving the land on which their families have lived for centuries, crowding in to already congested cities. Partly because of this, partly because of the employment of thousands of women—it is estimated that eighty per cent of the factory employees of Shanghai are women and children—the family life, which has been the center of China's social system, is crumbling. All the bewildering problems and difficult adjustments which the West has had distributed over a century and more of experience with modern industry, have been precipitated on China almost over night. It would simplify many things if one could turn back the clock and keep it back.

The Future. But sighs for the past are worse than futile. The present and its problems are upon us, and the future waits to be shaped. The present fact is that China, in the words of one of America's commercial attachés, is "at the dawn of what may prove to be the greatest industrial and commercial development the world has yet witnessed." There is no question that modern industry has come to China to stay, and that its development is destined to be a factor of profound significance not alone in China and Asia but throughout the world. In an article appearing in

the New York *Times* of February 18, 1922, Mr. Y. S. Tsao wrote: "Gigantic forces are being unchained in a land of ancient civilization. These forces when fully released will affect all nations which come into contact with them. . . . If these forces are directed into channels of peaceful production it will mean untold blessings to mankind. If, on the other hand, this dense mass of human energy has been ill-treated or improperly directed, it is bound to endanger the peace of the world."

To aid in the right direction of these gigantic forces is indeed "a fresh challenge to Christianity the world over."

JAPAN

Although the petals of the cherry fall,
Yet when spring comes the cherry will bloom again.
But alas when shall I bloom?
There is no time for the flowers of my heart to grow.

How characteristically Japanese it is, this song of the factory girls in Japan! So few and such delicate touches, such restraint, yet so complete a picture!

I spent an evening not long ago with a secretary of the Y.W.C.A. just back from five years' work in Japan, and a young Japanese alumna of Wellesley College taking a year of graduate study before returning to Japan as an industrial secre-

tary. Murayama San was pasting Japanese newspaper clippings that bore on industrial conditions into an enormous scrapbook, and as she pasted we all talked of the factories and the girls in them. The secretary, "Brittania Sensei," knows a great deal about the factories, for she has worked in one of Japan's great industrial cities and has spent several vacations visiting factories in other parts of Japan. She went to Japan just after the phenomenal growth of its industries during the war years. From 1914 on to the end of the war the entire Far East was deprived of supplies from Europe, and Japan was quick to see her opportunity. Already established companies doubled and trebled their output. Fourteen thousand new factories came into existence between 1914 and 1919. In 1920 there was a slump, but in 1921 the Home Office reports showed a total of 43,949 factories, and figures for 1923 give a total of over two million workers employed.[2]

Japan's Women Workers. Because of lack of large quantities of such materials as iron and cotton and coal, and because it already had a well-developed handicraft silk industry, Japan's first industries were textiles, and they are still the chief industries. Because the majority of the workers

[2] *Résumé Statistique de l'Empire du Japon,* 1924, quoted in Maclennan, *The Cost of a New World,* p. 75.

in these dyeing and weaving establishments, cotton-spinning factories and silk mills, are women, Japan's industrial problem is to a large extent a woman problem. Of the total of two million factory workers of Japan, over sixty per cent are women.

Recruiting. It was of these women factory workers that we talked the other evening, Brittania Sensei, Murayama San and I. They come mostly from the little fishing villages on the sea coast or from inland farms, Brittania Sensei said. The large factories send recruiting officers to these villages and farms, silver-tongued orators who paint glowing pictures of the attractions of factory life and the thrilling excitement of cities. They assure the parents that their daughters will be well taken care of and will be able to send money back home regularly. Life is monotonous and hard on the farms and in the villages, and factory life as pictured by the recruiter has attracted thousands of girls. But recruiting is becoming more and more difficult. More is known now of the actual conditions of factory life and its results.

A recent report states that "excessive hours of work, low wages, night work, congestion, restricted freedom, and the irresponsible promises of the recruiting agents, given simply to entice the women

to work," are the chief reasons why the recruiters must each year go to remoter districts with their alluring tales. And so insistent is the demand for women workers that "it is said that if a man has a daughter, no matter if he lives in the remotest inland village, he will have five or six recruiting men visit him every day. They will call on him not only at home but in the fields if he is working there. Some people have been driven to put notices on their doors with the statement, 'No daughter for factory work in this house,' to keep out the importunate recruiters." [3] A new ordinance which somewhat controls recruiting has been issued, but the *International Labor Review* justly points out that no ordinance can solve all the problems, and that the owners of factories must improve both the conditions of work and of living if they wish to attract and hold workers.

The Physical Price. The average length of a girl's stay in a factory is from twelve to fourteen months. Many of them leave because of illness. "You will have to use every precaution against contracting trachoma when you go into the factories," Brittania Sensei said to Murayama San. The disease is very prevalent in those she visited, in spite of the fact that the girls are given a physi-

[3] "Labor Recruiting in Japan and Its Control." *International Labor Review*, October, 1925.

cal examination before entering. And if trachoma is neglected the result is total blindness. The moist heat in cotton and silk mills is responsible for an enormous amount of tuberculosis and bronchial trouble. Government figures show that every year forty per cent of the girls in factories leave because of illness, and of those who leave twenty-three per cent die.

Youth Pays the Price. How old are the factory women of Japan, I asked. Hardly women at all, many of them, was the answer; fifteen, sixteen, seventeen years old. Eighty per cent are between sixteen and twenty-two. Of the children under fifteen who work in factories eighty per cent are small girls. Brittania Sensei told of a visit to a factory on one of the islands of the Inland Sea where most of the twenty-two hundred girls were not much over fourteen. "They were undeveloped mentally, physically, and spiritually," she said. "Their dormitories were splendid, well managed, clean, airy, full of sunshine, and with beautiful gardens outside, but the girls were a depressing sight, so stunted in all that makes life worth living. The whole dormitory system is so contrary to nature that even the good ones cannot offset the damage the system does."

The Factory Dormitories. I asked about the dormitories. They have seemed necessary, since

the girls come from far-away farms and villages and must be housed somehow. In 1922, 508,822 girls were living in factory dormitories. It is impossible to generalize about these dormitories, Brittania Sensei said. There are good ones like the one on the island in the Inland Sea. She described an especially good one in Osaka where the cottage plan is used. In the better factories the bedding is kept aired, and in factories which have both day- and night-shifts each shift often has its own dormitories. Where the same dormitory must be used by both day- and night-shifts, different bedding is usually provided.

Brittania Sensei told of several short training courses which the Y.W.C.A. had given for dormitory matrons. The matrons are young widows with no training for their work and no great sense of responsibility for the girls. To them it is, she said, "only a job." Not all factories have matrons. And sometimes the "matrons" are men. Brittania Sensei told of a visit to a silk-mill region where not a single mill had a woman matron. "In these mills," she said, "many of the dormitories are just like match boxes, and we were constantly impressed with the fire risk." In general, Brittania Sensei's description of the factory dormitories concurred with that of another friend from Japan, who said that in spite of notable exceptions "the

dormitory system is a system often deadly to the girls."

Working Hours. One of the clippings which Murayama San was pasting in the scrapbook was an article by Mrs. Ryoko Nozaka which stated that sixty per cent of the women in Japanese factories work twelve hours a day or over. Was that true, I asked Brittania Sensei. Yes, she said, it was. In the silk mills she had been telling about, in the summer when the farmers were bringing in the cocoons the hours were often fourteen a day. And fourteen hours of work in those mills means fourteen hours in workrooms in which the atmosphere is like a Turkish bath, and the odor from the boiling worms is so strong and nauseating that the girls say they often do not want food at all or are ill if they try to eat. The cotton mills usually run in two eleven-hour shifts. An eighteen-year-old girl who had once been a maid in the Y.W.C.A. household but had later gone into a clothing factory, had told Brittania Sensei of days when she had begun work at six in the morning and gone on to eleven at night.

The Mines. Brittania Sensei was rather loath to talk of the visit she and a Japanese colleague had made to a coal mine. I did not wonder, for I had read a statement made by Mr. Bunji Suzuki,

Christian labor leader, a man not given to exaggeration. He had said of the women in the mines: "Most of them are between sixteen and twenty years of age and they work in the pits along with the men. . . . They are usually employed to carry baskets filled in the pits. They work in the bowels of the earth, naked like the men, wearing only a little breech cloth. There is no ventilation and no discipline in their surroundings. They are so like animals that they can hardly be called human." [4]

All that he had described, Brittania Sensei had seen. The temperature was 95 degrees Fahrenheit, and the galleries along which the women carried their baskets of coal were so low that they could not stand upright. They worked eight hours. Coal dust and bad working conditions are responsible for much acute trachoma. The physician in charge of a hospital in which the mine workers are treated told her that he would not dare to state the percentage of them who had contracted tuberculosis. The accident wards are always busy with fractures due to falling pockets, and with injuries caused by the collision of cars in the dim alleys. The number of children who never come to birth or die at birth is nothing short of appalling. A government report published in 1921 stated that

[4] Quoted by Galen Fisher in *Creative Forces in Japan*, pp. 71, 72.

248,800 men and 80,000 women were working in mines. The report of the Bureau of Mines published in 1920 gave the number of women who were working underground as 68,321.

At a conference of mine inspectors held in June, 1926, the question of the prohibition of underground and night work for women mine workers was discussed. The conference decided, it is disheartening to report, that although the prohibition of underground and night work of women should ultimately be imposed, Japanese industry was not yet in a position to permit of its immediate enforcement. It was, however, resolved that investigation should be made into:

"(1) Means of improving methods of work, particularly the feasibility of the introduction of mechanical devices for transporting materials underground, work which is at present done by women.

"(2) The shift system in relation to the night work of women and young persons, and in relation to the cost of production.

"(3) Increased use of machinery for sorting coal." [5]

Labor Legislation. On July 1, 1926, the Factory Act of Japan, amending the previous labor laws, came into force. It does several excellent things.

[5] "Labor Conditions in Japan," from "Industrial and Labor Information," August 23, 1926.

Up to this time only factories employing fifteen or more persons have come under the factory laws, plus those which, regardless of the number of employees, were included in twenty branches of industry designated as dangerous. Many of the worst conditions have existed in the factories employing less than fifteen, and these are legion. The new enactment makes the laws applicable to all factories employing ten or more persons, and extends the list of industries which are so dangerous that they must come under the law irrespective of the number of their employees, from twenty to sixty.

A law already passed but not yet in operation gives special protection in the matter of night work, hours of work, etc., to women and to children under sixteen. This law will not, however, become effective until July 1, 1929. Hours of work under the new law are limited to eleven, one of which is to be a rest period. But until the end of August, 1931, the silk- and cotton-spinning industries may have a twelve-hour day in factories which have no night work.

The new law forbids the work of children under fourteen years. The minimum age has hitherto been twelve. There are, however, exceptions permitted which considerably diminish the effectiveness of this law. Children of twelve or over may be employed in factories if they have completed

the elementary school course, and children already employed may continue even if they are under age. The situation in regard to child labor is not too encouraging, in spite of the new legislation. The age of a child can so easily be overstated! A careful study of one of the districts of northern Japan left little room for doubt that nearly one third of the employees of the factories there were between ten and fifteen years old. And even the new legislation does not attempt to regulate the work of children outside of factories and mines, nor in factories which do not use machinery, nor in those which employ less than ten workers.

There are points of light in the picture of Japan's industrial situation. The new legislation marks real advance. And there are companies already better than the law requires. But Mr. Sherwood Eddy cannot be gainsaid when he says that, "generally speaking, labor in Japan is working long hours for low wages under conditions of poverty." [6]

India

The Factory Women. "No, I have got to work, work, work, until I die. Oh, I am very tired, I am always tired." [7] Such a young thing to be "al-

[6] *The New World of Labor*, p. 49.
[7] Janet Kelman, *Labour in India*, p. 86.

ways tired," that Moslem girl in a factory in India! Too young perhaps, and inexperienced, to know that a piece worker does not gain but loses if she refuses thus to stop even to eat.

Probably nowhere in the world is the old adage, "Man's work is from sun to sun, but woman's work is never done," more true than among the factory workers of India. Long before dawn the woman who works must rise and grind the meal for her own and her family's breakfast. As soon as this is done she must make a trip to the nearest well, and take her place in the line, usually a long one, of women who are waiting to draw water. Then breakfast must be cooked and eaten, and additional food prepared and tied up ready to be taken to the factory. All this must be finished before half-past five at least, for most of the mills open at about six in the morning, and unless the workers live on the premises they may have two or three miles to walk.

Frequently the woman makes this walk with her baby in her arms, the father carrying the next-to-youngest. Arrived at the mill, the mother tucks her baby away somewhere within reach and begins her ten hours of steady work, interrupted only by occasional care of the baby or of children a little older who run in and out, and an occasional break to eat. The intense heat, the clang of the machinery, which is so deafening that it is almost

impossible to hear a word, the whirring wheels, which seem a constant menace to the unwary, and especially to the children, all contribute to an unceasing strain. At the end of ten hours of this the woman starts home again, where there is more meal to grind, more water to fetch, more hungry folk to feed, before she can rest.

Try to imagine the atmosphere in which these women spend their days. Think of the heat of India and remember that for most of the year there is not the slightest breath of wind stirring all day long. Through blazing sun, and through the steaming intervals between monsoon rains, the air hangs motionless. In the factories the machines greatly increase the heat, and the dampness maintained in the cotton mills, to prevent injury to the material, adds immensely to the humidity. Add to heat and humidity the stifling dust of jute and cotton. Miss Kelman says that the mills in which any effort is made to clear the air from jute and cotton fluff are as yet so few as to be negligible; and that with few exceptions practically no mills are making any real attempt to diminish heat and humidity by means of electric fans. "It is easy," she says, "to lay stress on what is needed. It is difficult to give an adequate impression of the urgency of the need. Nothing but the experience of hours spent in the stifling atmosphere of the worst ventilated mills can make

it possible to realize the exhaustion and lassitude that result. . . . Yet in these conditions men and women labor through long hours, and little children doze in their hammocks or gaze on their world from half-hidden corners." [8]

The Babies. Nowhere are babies more charming than in India. That hundreds of them begin, before they are a week old, to spend their days on the floors of a factory, or in a rough canvas hammock slung below the mother's machine, is something that will not bear thinking of. The picture Miss Kelman draws of the apathetic little persons in the factories is peculiarly poignant to those who have seen the normal babies, vivid and lovely as the tropical flowers of the country. "A few more energetic little ones play with empty bobbins, but far more frequently there is an unnatural stillness. Quiet little brown figures sit cross-legged and gaze out on a world that rouses no answering vitality. More frequently still, nothing is seen except a black head veiled by fluff, and the outline of a little body under a rough cloth on the ground or in a hammock. . . . The custom of giving opium to children from the ages of two months to two years is general throughout a large part of India, and in certain areas it prevails to a very serious extent. Women who are in constant occupation are more

[8] *Labour in India,* pp. 132-134.

tempted than others to use any means to keep their babies quiet. If asked, they will acknowledge that it is given, and say, 'It must be.'" [9]

A woman physician who was appointed to make a study of the conditions among women factory workers in Bombay reported that "ninety-eight per cent of the infants born to women industrial workers have opium administered to them." [10]

The death rate among babies is probably higher in Bombay, the center of India's cotton industry, than anywhere in the world. Three fourths of the babies of the factory workers in Bombay are said to be born in one-room tenements.[11] More than a fifth of these single-room tenements are occupied by from six to nine people, and many have ten or more occupants. A floor space of ten feet by ten is a very common measurement. Add to this the common use of opium for babies, the stifling and fluff-laden air of the mills in which they spend their days, and, not least, the effect of excessive work under bad conditions both in mill and tenement upon the mother's vitality, and one can find no cause for surprise at the fact that one of every two babies dies before reaching the age of a year.[12]

[9] *Ibid.*, pp. 189-191.

[10] Quoted by A. R. Burnett Hurst in *Labor and Housing in Bombay*, p. 38.

[11] Gladys Broughton, *Labor in Indian Industries*, p. 119.

[12] See *Labor and Housing in Bombay*, p. 36.

Legislation. Mr. Sherwood Eddy calls attention to the fact that India's new labor legislation is more advanced than that of "some of the backward states in America." India was officially represented at the International Labor Conference held in Washington, and accepted the obligation to enact legislation giving effect to the decisions of the conference. The Factory Act of 1922, which is now in effect, limits the hours of work to eleven a day, and prescribes one day's rest in seven. It forbids the work of women and children between seven in the evening and half past five in the morning, and limits the working hours of children to six a day. It also forbids the employment of any child unless he has secured a certificate showing that he is not less than twelve years old, and is fit for factory work.[13]

But legislation is one thing and its enforcement is another. The legislation regarding children is especially difficult to enforce; not so much because under-age children are sometimes slipped into the factories, although this frequently occurs, as because it is difficult to keep a child from working the permitted six hours in one factory and then going on for six more in a different one. Miss Kelman says that some children work in three mills on the same day. Every child is required to present a certificate of age and physical fitness to

[13] *The Indian Year Book,* 1924.

work, but no one could possibly be expected to remember the faces of the thousands of children who apply for certificates, and it has been possible for a child to receive three certificates under different names. In Bengal the proportion of children who work in at least two mills a day is estimated to be as high as 65 per cent, and there seems to be little attempt to conceal such disregard of the law. It is said to be quite the usual thing for a mother to excuse herself to a visitor by saying that she must get her little girl, just home from one mill, off to another for the afternoon.[14] Thus children are sometimes working longer hours than grown-ups, for by going to two mills they put in a twelve-hour day.

The Factory Act of 1922 imposes a heavy fine upon any mill which knowingly employs a child who has on the same day worked in another mill. But it will be very difficult to enforce this without a much larger staff of factory inspectors, and a much stronger public opinion than yet exists.[15]

Women and Children in Mines. The recent announcement that the government of India is considering a bill forbidding the work of women underground in mines very probably gave many people their first intimation that women are thus

[14] *Labour in India,* p. 230.
[15] *Ibid.,* p. 231.

employed in India. Of the 249,663 workers reported in 1921 by the mine inspector of India, 91,949 were women, 57,403 of whom worked underground, and 8,548 were children under eight years of age. The Indian Mines Act of 1924 provides for one day's rest in seven, limits underground work to fifty-four hours a week, and prohibits further employment of children under thirteen, either above or below ground. But the proposed legislation, which is being vigorously opposed by the Indian Mining Corporation, composed of employers and owners, is urgently needed for the thousands of women who are still spending their days underground in the midst of conditions which remind one of those in the mines of England a century ago, when women drew loaded cars with straps over head and shoulders, bending almost to the ground as they pulled their heavy loads through the dark tunnels of unventilated, undrained mines.

India's Industrial Importance. In 1922 India was recognized by the Council of the League of Nations as one of the eight countries of chief industrial importance in the world today. In that year the Director of Statistics reported that there were 5,312 modern factories in British India employing 1,367,136 men, women and children. At the same time it was estimated that there were

2,000,000 additional workers in the small establishments employing less than twenty.

The Future. Modern industry has been in India longer than in any other land of the East. Nevertheless it is still true here as in China, where the industrial system has come most recently, that whether it will prove a blessing or a curse depends upon the direction in which it develops. It is expanding steadily, and that expansion is one of the significant trends of the modern world. Think, for example, of what modern industry, rightly developed, may mean to that great company of India's outcastes and untouchables, of what it may bring to them of self-respect and independence and of opportunity to make a contribution of recognized value to the world's life. Such emancipation will make its influence felt far beyond the boundaries of India. As yet, however, modern industry in India has not done a great deal for those whose labor has made it possible.[16]

The words of Mr. Gadjil, a student of his country's industrial situation, are significant. "India," he says, "is not reaping any material advantage from the lateness of its industrial revolutiou. . . . The initial stages that India has passed through have entailed almost as much suffering on the Indian people as those of any other country in a corre-

[16] *Labour in India,* p. 11.

sponding state. The example of other countries does not help much, simply because there has not yet been found, in any country, a radical remedy for the manifold evils of this latest phase of industrial organization." [17]

The remedies most needed, Mr. Gadjil thinks, are such changes in the conditions under which the workers live and labor that they will no longer be "of low and stunted technique"; education that will free them from the handicap of illiteracy which renders them so helpless; and organization. The fluctuation of labor, the poverty and lack of experience of the workers, most of all the fact that almost none of them have education sufficient to enable them to take positions of leadership, are very real difficulties in the way of organization. In 1920 the All-India Trade Union Association was organized at a congress attended by eight hundred delegates. Sixty unions were affiliated and forty-two others promised their support. The aim of this association is to gather all grades of workers into one great national trade union movement. It meets annually, and has concerned itself actively with the promotion of legislation.

Miss Kelman's words are a fitting close to this brief glimpse of a part of one of Christianity's

[17] D. R. Gadjil, *Industrial Evolution of India in Recent Times*, p. 227.

great unwon fields. "It is not by present achievements that the future can be measured, but by those things that lie behind efforts toward reconstruction, not in India alone but throughout the world. It is the distinction of human nature to seek that which is beyond its power." [18]

[18] *Labour in India*, p. 276.

III

CHRISTIAN MISSIONS AND MODERN INDUSTRY

THE meeting which I was to attend was held in the Hall of Nations of the Hotel Washington. I was a little ahead of time, so had leisure to study the scenes from the nations of the world pictured upon the walls of that great room. Only a few months earlier I had been in the midst of some of those very scenes. As I looked, those far-away Eastern streets became thronged with the figures of the men, women and children who had passed before my eyes the winter before. Clearest of all were the small plodding figures which anyone who has ever seen them bears stamped on memory and heart, the factory children. Presently the meeting began. The opening address was made by a woman who had been making a study of work in the beet fields of the United States.

Child Labor and Abundant Life

The speaker said that in one state five thousand children, most of them between seven and thirteen

years of age, some younger, some a little older, were working at beet raising, in all kinds of weather, twelve hours a day. Sometimes they worked from five in the morning to seven at night. Seven- and eight-year-olds are very adept at "thinning the beets." After that comes the hoeing, much too heavy work for little children, for the tool only loosens the earth and the actual exertion is the worker's. "Topping"—holding the beet against the knee and chopping off the top with a long heavy knife—is dangerous work and results in many cuts and gashes. Of another state the speaker told that of the more than thirteen hundred children who worked at beet pulling from morning till night, legs straddled apart, body seldom assuming an upright position, nearly half were under ten years old. It was not, she pointed out to us, healthful, outdoor work. In point of difficulty, physical strain, monotony, long hours, and danger from accident, fatigue, and exposure it is "at least equal to the work formerly done by young children in factories."

The next speaker was a United States senator. He said that one out of every twelve children between the ages of ten and fifteen was, when the last census was taken in 1920, "gainfully employed." But he reminded us that the census was taken in January, when all the children who ever go to school are there, so that the 1,060,858 child wage

earners listed did not include many children who pick cotton and hoe tobacco and pull beets during the spring and summer and autumn months. Moreover, the census did not take account of children under ten, and we had just been told how many children under that age work over twelve hours a day in beet fields. He spoke especially of the children in factories. There were in 1920, he said, 39,000 boys and girls between ten and fifteen years old in textile mills, 13,000 in iron and steel mills, over 10,000 in lumber mills, and 7,000 in mines.

The speaker reminded us that the years between ten and fifteen are known as "the awkward age," and that "you can't put an old head on young shoulders." It is impossible to expect children under fifteen to have the experience, the skill, the mastery of their own muscles or of the machinery with which they work, which help to protect older workers from injury. But, he went on to say, child workers are not only more susceptible to accident than adults, they are also more susceptible to industrial poisoning, and are more seriously affected by rock dust, lint, changes in temperature, and long hours in unnatural positions. He spoke of a survey in one state which showed that the tuberculosis death rate of boys and girls between fourteen and nineteen years was just about twice as high for those in the mills as for those outside

them. Limitation of hours of work and better working conditions were as great needs as better protection from machinery.

He talked a little about the kind of citizens we might expect child laborers to become. What about the chance for education they were losing? Did we think their jobs were educating them? Would we stop a minute to think about the kind of unskilled labor which is all a child can render? What education could such jobs give? Where were they leading? Take even the older children, who may not have gone to work until they were fourteen. In one city, where a study had been made of over three thousand working children between the ages of fourteen and sixteen, nine out of ten were found to be in "blind-alley" occupations which led nowhere. The work of children at unfit ages, for too long hours, at labor which interfered with healthy physical development, education, and a chance to play was, he said, "an economic waste, a social crime, a political menace."

A Hall of Nations is an excellent place to face the worldwide problem of the children who need protection. How often when we talked with oriental friends of the evils of child labor in the East we were met with the reply, "But it is very hard to rouse public opinion about conditions here while America still has so much child labor." An official of the International Labor Office said the same

thing in a recent address: "When we protest to the East about their child labor, they answer, 'But what about the United States and Canada?' "

Wages and Abundant Life

I read an article by a Japanese woman not long ago in which the statement was made that seventy per cent of the women factory workers of Japan get no more than one yen, which is fifty cents in our money, per day. I asked a friend who has made a study of factory conditions in Japan whether she thought this an accurate statement. She said she did, and gave me the wage scales in a number of different industries and different sections of Japan. I asked about living expenses, for, after all, an income is small or large not according to the number of its dollars but according to how much you can buy with it. So I asked how much the girls of Japan paid for the "mats" and food in the dormitories, what clothing cost, etc. A yen a day is not nearly enough. It certainly should not be considered a minimum wage. But neither should what some of the girls I know receive in America. One cannot measure our wages, either, in dollars, but only in terms of what dollars will buy.

Quite recently the Woman's Bureau of the Department of Labor studied the wages paid to

women in twelve states. The highest median wages were found in Rhode Island in 1920 and were $16.58. (A median wage means that half the workers are paid below and half above the sum named.) The lowest were in Mississippi, surveyed in 1925: $8.60 per week. In none of the states investigated, with the exception of Rhode Island, was the median wage of the women as high as the minimum wage set by law in the state of California.[1]

According to these figures $15 is a comparatively high wage. A girl I know has been getting $15 a week, and in order to help in a study of what the minimum wage for girls in America ought to be she furnished a budget showing just what happened to that $15:

Board and room	$ 6.50
Carfare	1.00
Insurance and savings	1.50
Health and recreation	.60
Clothing	3.50
Church and charity	.75
Education magazines	.50
Vacation	.40
Miscellaneous	.25
	$15.00

To get her room and board for $6.50 a week she helped with the housework at the home she lived

[1] *Monthly Labor Review*, February, 1926.

in. She was working ten hours a day in the factory, and she says that she was "many times too tired to eat." But every night there were dishes to wash and other household chores to be done in order to make both ends meet. The allowance for clothes was small, too small for her to get things that were in style, or colors and lines that would be becoming. The sum of $182 a year for clothes is only enough to provide "something to wear." Perhaps, she explained, her allowance for insurance and savings might seem a little high. But it was for two persons, and $78 a year did not seem overmuch to allow for looking after an aged mother and providing against the possibility of her own illness. She said she felt she must give something to her church and to help other people; that she had had to leave school so early that she needed to invest a little in getting whatever education she could through magazines and occasional lectures; and that she felt she needed a week's vacation every year. She is a frail wisp of a person, and one wonders how real a help there is in one week's vacation a year that must not cost more than $20.80. But $15 a week is more than many a girl is earning.

Some years ago I went to hear Dr. Walter Rauschenbusch, in company with a man whom I knew very well, a rather unusually generous gentleman and public-spirited citizen. Dr. Rauschen-

busch spoke of what it meant to girls to receive a wage less than "the least sum on which a self-supporting woman can live in 'health and frugal decency.'" On the way home my friend, who was an employer of many girls, voiced great indignation. "It's absurd," he exclaimed. "He doesn't know what he's talking about. They don't need wages to live on. They live at home, with no expenses; what they earn is just extra pin-money." I do not doubt that he thought he was speaking the truth. But what he said simply is not true of the great majority of women workers in this country. Bureau of Labor Statistics show that eighty per cent of them work to support themselves or others. Estimates based on official reports give the percentage of the total family income contributed by young girls who live at home to be between twenty-eight and forty-three per cent.[2] A very large proportion, certainly not less than four fifths, of the working women of my acquaintance support others in addition to themselves. I imagine that very few of those who are over twenty-five do not have one or more people at least partially dependent upon them.

Few of us have sufficiently Christlike imaginations to be able to enter fully into problems and sufferings which we have not ourselves experienced. But we can at least dimly imagine the agony of spirit of wage earners, men with families, women

2 *The Church and Industrial Reconstruction*, p. 54.

with dependents, who are able to provide only a "bare subsistence"; who cannot give those dependent on them the comforts and small pleasures which make all the difference between existence and living; who are never free from the haunting fear of periods of unemployment, of sickness, of old age, of disability, for which they have not been able to make provision. Two thousand years ago One came to bring abundant life. Yet according to the *Japan Year Book* for 1921-1922, the average daily wage for Japanese men is fifty-five cents, and for women twenty-seven. In China a report based on a study of twenty-nine industries stated that the wages for men ranged from twenty and a half to fifty-one and a half cents per day, gold, with an average of thirty-seven cents; those of women showed a maximum of from two and a half to forty-two and a half cents, averaging eighteen cents, and the minimum ranged from one to seventeen and a half cents, with an average of four and three fourth cents.[3] In India Mr. Eddy reports that he found skilled artisans, carpenters, masons, bricklayers, engine drivers, etc., receiving the equivalent of from eight dollars to ten dollars a month, and unskilled workers getting as low as eighteen cents a day.[4] In our own country income statistics and studies made by such bodies as the Na-

[3] *International Labor Review*, July, 1923.
[4] *The New World of Labor*, pp. 63-65.

tional Bureau of Economic Research, the National Industrial Conference Board, and the Bureau of Labor Statistics reveal the fact that more than half of all the heads of families receive less than $1,500 a year, and enormous numbers "do not earn enough to support themselves, a wife and three children in health and decency."

Hours of Work and Abundant Life

Not long ago I heard a speaker on the British coal strike say that the men would have been willing to take lower wages if their hours of work had not been lengthened, but that to have a working day so long that there was no time left for their families, or for any of the things that made life worth living, was something they could not face. How accurate a statement that is I do not know, but surely, to talk of abundant life to men and women whose work is deadeningly monotonous, and who are kept at that work for hours so long that there is neither time nor energy left for anything else, is mockery. Things are better than they once were, but how good are they yet? An eleven-hour day in India; a new law in Japan which limits hours to eleven but permits exceptions; no limit whatever in China; and in America a ten-hour day common in the majority of states; an eleven-hour day and sixty-hour week still permitted in some,

and only nine which have a legal eight-hour day even for women.

Machine Tending and Abundant Life

And then there is that need of every normal human being to achieve something with hand or brain, and see that it is good. The four-year-old's house of blocks which all the family must admire, the cook's pièce de résistance, the artist's masterpiece—it matters not what the product may be, if it is the result of our own efforts it gives a satisfaction which is essential to abundant life. The jute mills of Calcutta, the cotton mills of Shanghai, the silk mills of Tokyo, offer no such satisfaction. And too many of the industries of America do not offer it either. The silk winder in Paterson may take pride in her skill and swiftness, but the man who feeds pieces of metal into a punch press all day long, not even knowing the use to which those pieces of metal are to be put, is losing one of the deepest happinesses of life. "If factory life is to become tolerable, some way must be found to put back into it something of the joy of work of which it has been robbed." [5] All over the world this is true; in the East, where so recently there were no "tenders of machines" but only craftsmen; in America and

[5] John Fitch, *Causes of Industrial Unrest*, p. 381.

Europe, where every year industry seems to become more highly specialized and to give less and less scope for the worker's originality and skill.

Industrial Unrest and Peace on Earth

Two thousand years ago One came to bring "peace on earth, good will among men." Yet today, the world around, "conditions of labor exist involving such injustice, hardship and privation to large numbers of people, as to produce unrest so great that the peace and harmony of the world are imperilled." [6]

In 1923 the Bombay *Labour Gazette* reported that the number and extent of industrial disputes in India had greatly increased during the two years just past.[7] Mr. Suzuki, in an article in the 1924 issue of *The Christian Movement in Japan, Formosa, and Korea,* reported that during 1923 eighty-six labor disputes had been recorded in Japan. Almost three times as many had occurred the preceding year, he said, but emphatically stated that the decrease was not in any sense due to lessening of unrest, but rather to the fact that the lowering of wages following the war, and the effects of the earthquake, had made "the fatigue of making a daily living so extreme that the workers

[6] Preamble to Part XIII of the Peace Treaty.
[7] Quoted by Broughton in *Labour in Indian Industries,* p. 172.

became reduced in spirit." And he added the significant comment, "It cannot be doubted that the conflicts became more fundamental in character in proportion as they became fewer in number." A report from China states: "Industrial problems have loomed large in China in the last year. The agitation that led to the affair of May 30, 1925, arose from labor troubles. The appalling number of strikes within the last year shows an increasing unrest and dissatisfaction on the part of labor, and while some of these strikes may have been animated by political motives, undoubtedly many of them have had their origin entirely in labor problems."

And what of America? Upon my desk at the moment is a copy of the report of the Western Maryland Railroad strike, made by the Department of Research and Education of the Federal Council of Churches, a study made at the request not only of the men on strike but of business men and leading citizens, two ministerial associations and a city council. A short time ago a leading religious weekly gave an entire issue to one of the greatest conflicts this country has ever known; "War in Passaic" was how the New York *Times* described it in a headline. Labor Bureau statistics for five recent years show that this country has been averaging 3,343 strikes a year. "Whether a

class war is here or not, the roots out of which war may grow are in our social order." [8]

The Church and Industry

"Young man, when God wants to convert the heathen he will do it without your help or mine!" Let the church stick to its own job, William Carey was sternly told more than a century ago. What business had the church with people over in India? Where would it end, if the church thus began to get into things outside its province by sending men to preach to the heathen?

Where indeed? "No man having put his hand to the plow and looking back, is fit for the Kingdom of God." Always followers of Jesus Christ have been putting their hands to plows, and always the end of the furrow has been far out beyond the range of human vision. Always, too, there have been some who have urged turning back, who have protested that the laborers were trespassing on alien fields. "When God wants that field plowed, he will do it without your help or mine!" But when, in spite of those who said that God did not need our help over in India, the church set its hand to a worldwide missionary movement, it set forth on a furrow from which it can never turn back. Of course it is immeasurably vaster than we

[8] *The Church and Industrial Reconstruction*, p. 59.

dreamed. Who can see the end from the beginning? We had no more than begun when we saw new fields which must be entered. Who could tell of a Father of love and not minister to suffering bodies and starved minds, and to helpless and homeless folk? The love of Christ constraineth us. And who can preach of One who came to bring abundant life and peace and good will among men, and dare rest until the spirit of Jesus Christ rules in the worldwide field of industry?

Those good Christians of William Carey's day have their spiritual descendants. Before me lies a clipping in which one of them voices the conviction that "industrial problems can safely be left to the expert and the play of economic forces. They are not the business of the church." But Carey has his spiritual descendants, too. The words of one of them are also before me. "A church," he writes, "is not departing from its central mission but is taking it with double seriousness when it sets out to study every phase of our social life and to discover the most effective method of bringing it into accord with the Christian ideal. The more Christian a church is, the less can it give tongue-tied acquiescence to the liquor traffic, a twelve-hour day in industry, the blight of child labor, or discrimination against our brothers of other races." For the church to fail to bring to such problems the high courage and

consecration which took Carey to India and Brainerd to the Indians is, in the words of this writer, "to leave our group life to be controlled by pagan forces instead of by him whom all our creeds proclaim to be Saviour and Lord." [9]

For Christians to fail to enter in the name of Christ the great unwon field of industry is not merely to leave it to the control of non-Christian forces. It is to endanger the fruits of long years of Christian prayer and effort and sacrifice. The Western Maryland Railroad strike report points out that "it has been conclusively demonstrated that industrial strife can produce religious and moral chaos. . . . Industrial strife sets man against man, brother against brother, and one church against another, destroying the fundamental love without which no religious effort is possible. . . . This fact, combined with the high moral responsibility derived from the prophets of Israel of old to speak in the name of God on every issue, ethical, political, economic or social, makes the presence of religious bodies in industrial conflict not only feasible but imperative."

The Church Overseas

One sees the danger in starkest outline in the parts of the world to which both Christianity and

[9] Editorial in *Federal Council Bulletin*, May-June, 1926.

modern industry have most recently come. It is no anti-Christian scoffer but one of the most devoted of Chinese Christian leaders who declares that "unless Christianity can be applied to the industrial situation it can have no meaning for China." The seriousness of the situation has become very clear to the missionary forces at work in Asia and Africa.

At the annual meeting of the Federation of Woman's Boards of Foreign Missions of North America held in January, 1926, "the subject of industrial relations was recognized as one of major importance to all mission boards in this new day of changing emphases." A few months later the Federation addressed a communication to the committee of the International Missionary Council, meeting at Rattvik, Sweden, in July of that year, urging that the bearing of modern industry upon the development of Christianity in foreign mission fields be given earnest consideration at the next meeting of the Council to be held in Jerusalem in 1928. The World's Committee of the Y.W.C.A. addressed a memorandum to this same committee, expressing the hope that in the agenda of the meeting at Jerusalem "a large place will be found for consideration of economic problems and industrial conditions in their relation to mission work. . . . With every year the problem becomes more insistent," the memorandum states, and after a brief

summary points out that not only do the industrial conditions in Asia and Africa imperil the future of Christianity the world over, but that unless the spirit of Christianity is brought to bear upon them they will result in worldwide catastrophe. This subject has accordingly been chosen as one of six major matters to be brought before the Christians of every nation assembled together for the meeting of the International Missionary Council in 1928. Nothing less than the keenest thinking and the most daring determination of Christians the world around is adequate to the situation. No trail has been blazed, no precedent set. But we have put our hands to a plow and there can be no looking back. There is no possibility of seeing the end of the furrow, but a few things are plain.

A Clear Obligation. First of all, it is clear that this is an obligation, not an act of benevolence. Dr. Henry T. Hodgkin puts it vigorously. Substitute the word Orient for China, and the statement is more true than ever. "We Western peoples who have forced on China these perplexing problems owe to her what service we can render in helping her to solve them. Here is a missionary task of the first magnitude. We owe it to China to give our best people to help in the solution of a problem we have done so much to create." [10]

[10] *China in the Family of Nations,* pp. 195, 196.

Specialists Needed. And several of these "best people" must be men and women with training and experience which qualify them to render specialized help to the churches of the East. This new frontier of missions cannot be successfully crossed without such specialists, any more than the field of medical missions could have been occupied without trained physicians and surgeons. "If the recent history of western Europe and America teaches us anything, it is that the application of Christianity to the sphere of industrial and social healing is every whit as important as its application to the sphere of physical healing," one of the members of the China Educational Commission said one day, as we sat around the table at 5 Quinsan Gardens. And he went on to point out that just as we have given some of our most highly trained physicians to man hospitals and teach in medical schools in the Orient, so now we must give of our wisest and most experienced students of social science to aid in studying and working out the problems of "social healing," and to teach in the schools and universities where the young people of the East are preparing for future responsibilities.

The findings of the 1926 annual meeting of the Federation of Woman's Boards of Foreign Missions definitely state that "as in the past the mission boards have sent evangelists, doctors, nurses, teachers, agriculturists, so now we should send

those equipped to extend the love of Christ into the complex relationships of industry."

Some of the countries of the East need much less help from missionaries along certain lines of work than was once the case. It is the surest proof of the soundness of the work of the past that in several respects the national Christian is rapidly increasing and the missionary decreasing. In several countries national Christians are taking the chief responsibility for evangelism; in others they are taking the lead in medicine and in educational work. To say, therefore, that men and women with training and experience in industrial and social problems are urgently needed in the Orient does not necessarily mean that we must greatly increase the number of missionaries we send out. It does mean, however, that of those who are sent out in the future a good proportion should be especially equipped to serve in this new field, and a number of others should probably be given opportunity for furlough study along these lines. It means also that there must be opportunity for nationals to prepare themselves for leadership in the realm of social problems.

Good Beginnings

One day at 5 Quinsan Gardens when we were discussing the relation of the industrial invasion of the East and the task of Christianity, someone

said, "No efforts less than heroic will count, the task is so great." The Christian forces of the East recognize this, and recognizing it are courageously accepting their responsibility to help determine the course which the new industrialism in their countries shall take.

In China. The first national conference of the Christian Church of China was held in May, 1922. A commission appointed a year earlier rendered a report, followed by three recommendations:

1. That the church hasten to equip itself with all possible knowledge on the development of modern industry in China, and on the experience of the West upon which we should draw for meeting the situation here.
2. That the church, recognizing the need for a labor standard for China, endorse the setting as a goal of the standard adopted at the first international labor conference of the League of Nations.
3. That in view of the difficulty of immediate application of the League of Nations standard to the industrial situation in China, the following standards be adopted by the church for application now.
   a. No employment of children under twelve full years of age
   b. One day's rest in seven
   c. The safeguarding of the health of the workers; e.g., limiting working hours, improvement of sanitary conditions, installation of safety devices

These recommendations were accepted by the 1,189 delegates with but one dissenting vote.

The National Christian Council, organized at the time of this conference, appointed a Committee on Industrial and Social Relations as one of its four standing committees. Through its Commission on the Church and Industry it is studying the application of Christian principles to the industrial situation, and is carrying on a program of research and education on industrial problems.

In Japan. Up to this time the Christian forces in Japan have had an indirect, rather than direct, influence upon the development of industry. No labor leaders have had greater influence than Mr. Bunji Suzuki, organizer and president of the General Federation of Labor, an influential Christian, and Mr. Toyohiko Kagawa, one of the pioneers in the labor movement, who is a Presbyterian minister. A number of Christian employers too are genuinely trying to apply the spirit and principles of Christianity to the conduct of their industries and their relations with their employees.

That the organized Christian forces of Japan are aware of their responsibility is evidenced by the space given to the industrial situation in each year's issue of *The Christian Movement in Japan,* the year book of the Protestant Christian

churches of Japan, Korea, and Formosa, and in the frequent articles on industrial subjects appearing in Christian periodicals. The undertaking of a definite program of action is the next step.

In India. The National Christian Council of India has for some time been seeking an experienced worker to direct a survey of industrial conditions in India, and to make a study of the efforts already under way to better the conditions of the workers. An English woman with the necessary training and experience has been secured, and is beginning her work in the summer of 1927. Associated with her will be Christian men and women of India, both missionaries and national Christians, who will be looked to to lead in carrying out whatever work the Christian forces decide to undertake as a result of this survey. That Christians shall do their full share in making the conditions of India's workers more in harmony with the Christian ideal is one of the deepest concerns of the Indian Christian church today.

The Church at Home

In our own country, also, no efforts less than heroic will count. For here, too, the task is very great. It is true that hours and wages and conditions of work are on the whole less bad, and

that the workers are not so illiterate and unprotected as are many of those in the more newly industrialized countries. And there should exist in this country a more widespread Christian conscience to which to appeal. But on the other hand we have an obstacle to overcome which the churches of the East may avoid. Many workers have little confidence in the church, are even antagonistic toward it, because of the years of injustice and stunted life during which individual Christians tried to help, but organized Christianity failed to realize that the world of industry was a part of its unoccupied territory.

Among the hopeful signs of the times in America are the efforts made by several Christian employers to apply the spirit and principles of Jesus to the organization of the industries with which they are connected. But significant and valuable as are such efforts on the part of individual employers, we are recognizing with increasing clearness that the Christians of America must speak and act as a church if Christianity is to become effective in the realm of the great social problems of our generation. Many church bodies in this country have endorsed the statement of social ideals drawn up by the Federal Council some years ago, and others have framed similar statements of their own. These social creeds are not authoritative or final but they are efforts to help us, who truly desire to be fol-

lowers of Jesus Christ, to see what following him means in the complex group life of the world of the twentieth century. They seek to point the way to making Christ Lord not only in the lives of individuals but in the life of the world.

From its earliest days, the home missionary movement has concerned itself with those whose way has been difficult, and those who have been journeying in new and untried paths. It followed the pioneers to the faraway Western frontiers, and when the new struggling communities were established, it planted churches and schools among them. It reached out to the Negroes, bewildered by sudden freedom, and made them its especial care. From the day when John Eliot preached the first Christian sermon the Iroquois ever heard, the Indians have been of profound concern to the missionary forces of the American church. Isolated and neglected folk have been sought out in the frozen fields of Alaska, the mountains of the South, the lumber camps and mines of the West, the sparsely settled rural communities. As thousands upon thousands of people from other lands have come pouring into America in response to its demand for cheap labor, the home missionary movement has reached out to them—and in seeking to serve all these human beings the home missionary movement has inevitably felt concern and responsibility for everything that affected them. It could not be

otherwise. The love of Christ constrained him. He has followed those he sought to serve across the mountains and deserts of a new country, he has followed them into the crowded sections of great cities. He cannot but follow them now into this great new world of industry, a world so full of complex and unsolved problems that the way is always difficult and sometimes deeply discouraging. To do this is not to destroy but to fulfil the work of the home missions of America's earlier and simpler years. It is to bring the love of Christ into all relationships as well as into all hearts. The home missionary movement of today is nothing less than, as someone has put it, "the total Christian forces of America facing the total need of America." There can be no doubt that such a task demands not less but more of the power which God alone can give.

Also of deep concern to the home missionary forces are the million and a half migrant workers of this country: the men, mostly unmarried, in logging camps; the wheat harvesters, almost quarter of a million of them, who move yearly northward from Texas to North Dakota following the ripening crop; the great company engaged in truck farming, fruit picking, and canning. The farm and cannery migrant groups are composed almost wholly of families, so women and children are in the majority. For this reason the

women's mission boards have felt a special responsibility for them. Work among them was begun in 1920 by the women's boards, functioning through the Council of Women for Home Missions. Several service stations have been established each summer, the employers furnishing the building and janitor service, the boards providing the bulk of the budget needed for salaries, equipment and running expenses. The staff is usually composed of three college girls, one of whom is the executive and has charge of the day nursery and first aid, another being a domestic service teacher and the third a recreation leader. Children too young to be at work are cared for in the day nursery and kindergarten; older children share the playground and have lessons in cooking, sewing, manual training, handwork, etc.; adults are given opportunity to learn more of such subjects as sanitation, the English language, and citizenship, and to attend religious services.

To realize what such work means, says a report of it, "one must know of the unspeakable conditions in the shacks and bunk houses, of the appalling ignorance and living habits. One must visualize the canneries, and in imagination see the berry fields and fruit and truck farms, with workers too tired at the short lunch hours to prepare a proper, nourishing meal, babies uncared for, and children running wild without restraint. One must follow

the family groups from city slum to berry patch, to vegetable garden, to oyster bed, and back again over the cycle—a migrant life without real home or opportunity for school or play."

And as the home mission boards are giving this kind of sorely-needed help, they are at the same time seeking to rouse public opinion in regard to evils which need not exist. They are, for example, making known the facts about the child labor in beet fields and fruit fields and canneries. They are telling of the kind of work given children to do and the conditions under which they are doing it, and what happens to them as a physical result. They are showing the results also in loss of schooling and play, a loss which can never be made up. They are publishing facts about the work of children in factories, at home, and in street trades.[11] They are making similar facts known in regard to the working conditions of men and women in factory and mill and mine.[12] They are seeking to help those who are bearing loads too heavy to be borne, and at the same time are helping us to see that all about us are conditions affecting human life to which no follower of Jesus Christ can be indifferent, conditions which can be changed if the Christian church is determined that they shall be.

[11] See "Millstones," published by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions.

[12] See *The Path of Labor* and *The New Home Missions.*

The Ultimate Responsibility

Every statement made regarding the responsibility of the church in this worldwide field of industry comes straight back to you and me. The resolutions of church bodies, no matter how ringing, will count for little unless each of us is getting under the job of putting our social ideals into action. Why is it that the church of Jesus Christ has not so far done more to bring Christian principles to bear in situations which so profoundly affect the lives of millions of human beings? How is it possible that in communities where industrial disputes are causing acute and distressing difficulties, it must often be admitted that the churches seem to feel no direct responsibility for helping to solve the dispute, even to the extent of making the facts known and the issues plain? We are the church. "The church" will feel responsibility for these things when we are alive to our personal responsibility.

Responsibility for what? First of all, to understand. Not to understand all the complexities of economic laws, nor all the technical factors in specific situations. For most of us this is not possible. But what is always possible, and is always a responsibility from which no follower of the Son of Man can be excused, is to understand the human aspects of industry.

Responsibility, too, to help others to understand, to make facts known and issues plain, and thus build up that public conscience in the face of which it is not possible for things that are wrong and unjust to endure.

Responsibility to be unprejudiced, to bring to every question and situation an open mind, eager only to know and act upon the truth, wherever it may lie.

Responsibility to use that instrument which is in the possession of every one of us who is twenty-one or more years old. "Are we holding a watching brief for Christ and the concerns of the Kingdom of God, in the field of legislation?" a speaker in a New York church asked one Sunday just before a city election. Here again there is no taking shelter behind the excuse of the complexities and details of politics. We cannot evade the responsibility of helping to elect men whose purposes we believe to be right, who will, we believe, carry out policies that will make the nation and the world more nearly Christian.

Responsibility most of all, perhaps, to care; to care with all the heart and strength and mind that is within us, to be filled with a hunger and thirst for righteousness that will never let us rest until our Father's will is done on earth as it is in heaven.

Responsibility to unite our efforts with those

of all others who are working for the same cause. No single group has experience or wisdom or strength enough to solve these baffling problems alone. If we are to accomplish that to which we have put our hands, it will take all of us who bear the name of Christian and all who, whether they bear that name or not, are seeking to make life more abundant. It is Christ himself who assures us that "he that is not against us is with us."

The Worldwide Church

"No efforts less than heroic will count, the task is so great." But today there is a worldwide church to face this worldwide task. When I returned from China in the winter of 1922, a friend who was giving herself to the task of building a Christian basis for industry in America said to me: "I wonder whether the help we so sorely need in our efforts here is going to come to us from China. I believe it is." Three months later the Christians of China at their first national church conference expressed their conviction that the welfare of China's workers was one of the prime concerns of the Christian forces, and definitely assumed responsibility by the adoption of the recommendations already referred to, and the appointment of a standing committee to help carry them out.

New heart, new impetus, from a young and

courageous church of the East, gallantly adventuring in untried ways. Yes, and more than that. For we shall learn from the experiences of the churches of China and India and be reenforced by their efforts. And they in turn look to us. "The world is looking to America," a Christian of India told the Foreign Missionary Conference in Washington in 1925, "for bringing about a Christian social order. In proportion as America meets this situation the gospel of Christ will progress in the Orient."

Every wrong righted here will be the removal of a cause of stumbling over there; every victory there will be strength to our arms.

IV

CHRISTIAN MISSIONS AND AMERICA'S RACIAL ATTITUDES

THE great convention hall of Indianapolis was full to overflowing of students who had given up a generous part of their Christmas holidays to spend five days at the quadrennial convention of the Student Volunteer Movement. They had been called together in the name of an organization devoted to the promotion of foreign missions. And they were being brought straight up against the fact that one of the greatest hindrances to foreign missions is to be found, not in Asia or Africa, but in America. The speaker had recently returned from China, where he had been a delegate to the Conference of the World's Student Christian Federation held in Peking, and had visited several mission stations. He was Willis J. King, an American Negro, president of Gammon Theological Seminary. "Our foreign missionary enterprise must absolutely fail unless you can solve this race problem here at home, because you bump into it all the way around the world," he said. "Unless somehow we can come to grips with this, the most difficult problem in all the world, and settle it here,

and settle it right, our missionary enterprise will become a farce. . . . The world is looking to America for light and leading, but America can give no light and leading on this problem until she has settled it right herself."

Another speaker, P. M. Blanko, came from the other side of the world. He was from the Philippine Islands, and was studying in America. "If there is anything that stands in the way of the realization of the motto that this convention has taken as its slogan, 'The Evangelization of the World in this Generation,' it is that the so-called inferior races are looked down upon by the white people," he told that audience of students. "I plead for equal treatment of all races without any qualifications whatsoever, because I see that this is the only way to evangelize the world."

Christian Missions and America's Attitude Toward Oriental Races

Our Oriental Visitors. A friend of mine taking kindergarten training in Teachers College invited me to take luncheon with her. I knew she lived in one little room in an apartment house near the college, so I had supposed we would be having luncheon at some nearby dining-room. But when I arrived I found a dainty meal spread out in her own room. "I usually eat in my room," she ex-

plained. "The skins of people from India are dark, and many people do not like us to eat in the same places with them."

To find a room in which to live is sometimes an even harder problem. One student from India applied at twenty different places before she found one that would receive her.

My cabin-mate on a recent return trip across the Atlantic was a graduate of Mount Holyoke College who had been attending a meeting of the Association of University Women held in Denmark, and a committee meeting of the World's Student Christian Federation held in England. She is a delightful companion, and one of the most interesting and charming women of my acquaintance. But on her trip from America to England a few weeks before, she had been asked to change her seat in the dining-room because the other people at the table refused to sit at meat with a Chinese. She is a Christian, and no less a Christian because not once but many times she has experienced such treatment from members of nations bearing the name Christian. But what of those who are not Christians? How is such treatment affecting the possibility of their becoming so?

A missionary leader has said that every Oriental who returns from study in America or Europe a convinced Christian is worth more than an entire mission station. It is hardly possible to exagger-

ate the importance of the efforts the Christian forces of America are making to help our visitors from non-Christian countries to know the best in American life. We cannot guard them from experiencing race prejudice, nor from seeing much in our civilization that is unchristian. But we can and do try to give them experiences which will counteract the unpleasant ones, and to show them the things that are good in our national life. The work that is being done through the Committee on Work for Foreign Students of the Woman's Federation of Foreign Mission Boards, and through the Committees on Friendly Relations of the Young Men's and Young Women's Christian Associations, respectively, has as direct a bearing on the cause of Christ in the countries from which these students come as anything that is being done by missionaries at work there.

It is through such efforts as these that the spirit of Christian good will is expressed in concrete and convincing fashion. Practical help is given in the difficult situations which face young strangers in a strange land, wise advice is available to the perplexed, and contacts are made with the Christian people and churches of the communities in which they are studying. Nothing means so much as the warm personal friendship of those who will welcome these young people to their homes and take the place of far-away families and friends.

A young Japanese friend, telling of the hospitality she had experienced in America, added: "My gratitude will always remain in my heart. Exclusion Acts cannot touch it." The Christian students who have known such friendship during their years here go home not less but more truly Christian than when they came. It, more than anything else, commends Christianity to those who are not Christians.

Our Oriental Residents. The 1920 census gave the total Japanese population of the United States as 111,010, and the Chinese population as 61,639. This oriental population is most important from both a national and international point of view. Its significance is, therefore, out of all proportion to its numbers. Its challenge to the Christian forces of America has been summed up by a prominent Japanese, a Buddhist, but one who is becoming increasingly interested in Christianity. "If," he says, "you do not soon Christianize the Orientals in America you will find a greater problem facing your church both here and in the Orient; for if they do not turn towards Christianity and become Christians, they will actively fight Christianity and oppose it both here and in the Orient."

That our race prejudice is a serious handicap to the progress of Christianity among Orientals in this country is brought out again and again in

accounts of work among them. Such statements as these may be found in many reports: "Intense racial prejudice has seriously increased the difficulty of Christian mission work among Orientals in America."—"The recent Immigration Law and the Alien Land Law of California have made the task of the churches far more difficult than ever before." The most perplexing problem of Christian work among Orientals in America is not that of reaching the isolated groups which are scattered through farming and mining districts; nor of procuring money and leaders for educational and evangelistic work; nor of aiding the Christian groups in their efforts to take an ever increasing responsibility, financial and otherwise, for work among their own people. The real problem is how to help the American-born oriental young people make their contribution to the world in spite of the handicaps and obstacles which American race prejudice erects about them.

Snubs begin with school life, and the farther the young Oriental climbs up the educational ladder the more pronounced the rebuffs become. A young Seattle boy of Japanese blood who was the valedictorian of his high school class was the recipient of more than one letter warning him not to attempt to speak on commencement night. Several members of the senior class of a Western college refused to receive their diplomas in company with a Chi-

nese classmate. Even groups of Christian young people may not admit the young American-born Orientals to fellowship. The annual report of a board doing especially strong work among the Orientals of America states that "the rising generation, who are Americans in every sense of the term, are not at present accepted among our Christian young people's groups in our American churches."

The position of the well-educated, American-born Oriental is little short of tragic. Instance after instance could be given of highly trained young men and women, who are quite unable to make use of their training because it is impossible for them to secure good positions in America. To return to the country from which their parents or grandparents came is, for them, to go to a foreign land. "We have attended American schools," a young Japanese says, "we speak English exclusively, we know practically nothing of Japan except what an average American knows; our ideals, customs, mode of thinking—our whole psychology is American. . . . An American would have an infinitely easier time in Japan than we would, for they would excuse a foreigner if he made mistakes, but we, with our Japanese names and faces, would have to conform to their rigid standards or else be 'queer.'" [1]

[1] Kazno Kawai, *Survey Graphic*, May, 1926.

They have great aspirations, many of these young folk in whom the heritage of the East and the culture of the West are blended. Says one of them: "I think of the fact of race conflict, of the white and colored races clashing all over the world, but particularly over the Pacific Basin. . . . Then I think of myself, culturally a child of the Occident, understanding the Occident as my very own, but still racially a child of the Orient, so constituted that with proper effort I could learn more of the Orient than could full Occidentals. Then here is my mission in life, to interpret the East to the West, and to contribute to America the knowledge accruing from a proper interpretation." [2]

What mutual understandings and appreciations might not come between Western and Eastern races, if these seers of visions and dreamers of dreams could be helped instead of hindered in making their dreams come true! What would it not mean for the cause of Christ throughout the world if America, the home of all races, were to become so truly Christian that within its borders the members of each race might make their own unique contribution to the life of the nation and of the world, self-respecting and respected, unhampered and unafraid! Here is a home missionary task of the first magnitude, the results of which would be felt in every corner of the globe.

[2] *Ibid.*

Our Immigration Legislation. And what shall we say of the effect on Christian missions among oriental people of the racial attitude we have expressed in our immigration legislation? A letter from an American missionary many years resident in Japan states: "There is developing a 'psychology,' especially among the more intelligent people, that not only will produce increasing coolness toward America, but will at a not remote date put an end to Christian missions here. . . . It is a serious situation. It will be a defeat for Christian missions that will have a worldwide effect. Is there any hope that anything can be done?"

"A worldwide effect!" "We talk as if this were a Japanese problem," writes Mr. E. Stanley Jones, missionary to India, "but India and China are put in the same position as Japan. . . . It has been said that to repeal this law would be worth more than sending one hundred missionaries to the East. I should be inclined to doubt that estimate and to go further, and say that in certain circles those missionaries who are there now will either mark time until it is repealed, or win the people in spite of being Americans. . . . This legislation has broken our arms as we stretch them out in friendliness and good will toward the nations of the East, and yet it was from Asia that we got the one thing

that is truly worth while in our civilization and the one thing that we look to to save us—Christ." [3]

Why does this legislation seem to the Japanese to be so fundamentally contrary to the spirit and teaching of Christianity? Has not a nation a right to say how many people of other nations it will admit? "Emphatically yes," the Japanese answer. "We have never objected to that. We have scrupulously observed the 'Gentlemen's Agreement' in which we undertook to limit the number of Japanese immigrating to America to a very small number." Why then is there such intensity of feeling?

Mr. Soichi Saito, General Secretary of the Young Men's Christian Association, furnishes the answer: "I doubt if there is one Japanese among the hundred odd millions around this globe who does not consider it a race problem. To come down to 'brass tacks,' as you Americans say, haven't we been excluded because of our race?" [4] "I must state most emphatically that Japan does not intend to claim for her people the right of free entry into the territory of another country," another Japanese leader, Dr. M. Sawayanagi, former president of the University of Kyoto, told the members

[3] *The Christ of the Indian Road*, pp. 109, 112.

[4] *Japan Wonders Why*, pamphlet issued by the Commission on International Justice and Goodwill of the Federal Council of Churches.

of the Institute of Pacific Relations in the summer of 1925. "What we object to is discrimination on account of race. Such discrimination is highly offensive to our self-respect as individuals and as a nation."[5] And his fellow delegate, Mr. M. Zumoto, editor of the *Herald of Asia,* added a comment which cannot be too seriously pondered: "We are up against a great wall of race prejudice, which for obvious reasons is most acutely developed among the American people."

"Race prejudice—most acutely developed among the American people!" Race prejudice which, it can hardly be questioned, is today the most effective foe to the progress of Christianity the world over. It is difficult to see how anyone who has the cause of Christian missions at heart can fail to be in agreement with the sentiments expressed in an open letter from China which appeared in the *Christian Century* a few months ago. This is a part of it: "At a recent dinner party in Peking . . . this statement was made: 'When all's said and done, there's not one of us who doesn't feel himself altogether superior to the Chinese!' I am unable to hazard a guess as to how general such an attitude is, but I am so convinced of the insidious persistency of race prejudices, even beyond and through a three weeks' ocean voyage, that were I a responsible part of any sending agency, I should

[5] Report of Institute of Pacific Relations, p. 74.

vote against any missionary candidate in America who failed to produce abundant pragmatic proofs of freedom from color prejudice."

A small neighbor of mine was trying to water his pansy bed one day. He had a business-like-looking watering can which he diligently filled from a hydrant by the side of the house. But by the time he reached the flower bed all that the watering can gave forth was a trickle too tiny to make any impression on a thirsty pansy. A hole in the bottom of the can had accounted for the rest. Will not all our efforts to make the love of Christ known in Asia and Africa always be handicapped as seriously as my small neighbor's exertions on behalf of his pansy bed, unless we are making equal efforts to express Christ's spirit in every contact with members of other races?

Christian Missions and Our Attitude Toward Negroes

But it is not only our direct dealings with the members of races to whom we send missionaries which are affecting their attitude toward Christianity. Even greater, perhaps, is the effect of what they know about the race situation in America. In Tokyo and Shanghai and Bombay and Constantinople American news items are appearing in daily papers, many of them describing racial

situations which too many of us who are in the midst of them take almost for granted, but which the people of the Orient look upon with amazement and horror.

"I came back to my country from my last journey around the world," Mr. Sherwood Eddy told the members of the National Interracial Conference at Cincinnati in 1925, "where I saw the hindrance that lynching has proved in missionary work in Japan. I not only saw in the papers there the account of the last lynching, but the very photograph of the deed. . . . I found in China also the account of the last lynching. I found it not only in the daily press of India, but in the Christian press, where we are pitied as the only people who descend to this barbarism. It is proving a very real hindrance to our missionary work." [6]

It is startling to have a recent visitor to the Orient state that America's racial discriminations "are far more generally known there than here where they happen." He was told "always to remember in speaking to Indian students, that they tend to think of America chiefly as 'a country where they lynch Negroes and insult Indians.'" [7]

An open letter recently appeared in the columns of the *Christian Century*.[8] It was from the Meth-

[6] *Toward Interracial Cooperation*, p. 175.

[7] Rev. Charles W. Gilkey in University of Chicago *Record*, January, 1926.

[8] June 10, 1926.

odist bishop of Calcutta, Bishop Frederick Fisher, and it referred to a banquet given to a group of bishops who were meeting in Washington, a banquet which the colored bishops were unable to attend because it was held in a hotel which does not receive colored guests in its dining-room. Bishop Fisher's letter explained that he had not realized until after the dinner was over that none of his colored fellow-workers were present, and that as soon as he did realize it he had been one of those to sign a resolution stating that thereafter no invitations which involved race discrimination would be accepted. "Nevertheless," he writes, "I repent in sackcloth and ashes for my lack of perception. This unfortunate circumstance shows how deep-rooted these racial conceptions are, and if it serves to challenge us to our lack of true Christianity, it will be worth the loss which must come to the church because of it. And our Christian message to India, China, and Africa will have to bear the weight of this, one more racial sin. The message can go no farther than our lives; and it is well for those of us engaged in this task to realize afresh that we cannot extricate ourselves from the responsibility of sharing, willingly or unwillingly, the reproach which attaches itself to our social and economic groups. The missionary program today—in fact, the whole Christian program—has ceased to be one of geographical expansion only,

and has become a program of necessitous readjustment of individual and social character on the part of the messenger and those who send him. . . . The problem is the same in essence whether it be Africa, Asia, Europe, or America."

What is the result of these things in our own country? How are they affecting the progress of Christianity within our borders? A recent issue of the race-relations number of the Federal Council's Information Service, January 29, 1927, noted a Y.M.C.A. conference of Negro students to which a committee on religion made the following report: "There is a strong tendency to ignore religion as a vital practical force in social evolution or progress. The colored college students seem to be convinced that the religion of their white contemporaries is not the religion of Jesus Christ. This seems to be due to their observation that the conduct of the white people does not 'square with' the teachings of Jesus, especially in reference to the brotherhood of man."

For more than sixty years the home missionary movement of this country has been deeply concerned for the welfare of the Negro. It is in no small measure due to the work of the home mission boards that the progress of the Negro race since 1866 has been, in the words of President Coolidge, "one of the marvels of modern history." They took the lead in establishing schools for the Negro,

where it was proved that he was fully capable both of receiving and using education. To them belongs much of the credit for the fact that today Negro literacy has risen from ten to ninety per cent; that there are more than ten thousand Negro college graduates; that sixty thousand Negro men and women are serving their people in the professions, as educators, ministers, physicians, surgeons and nurses, lawyers and judges, architects, etc.; and that Negroes have distinguished themselves in all the arts—literature and the drama, painting and sculpture and music. The home missionary forces, too, have contributed much to the remarkable religious achievements of the Negro. Without their work there could have been no such record as that of today: forty-seven thousand churches with five million members, forty-six thousand Sunday schools with three million students, and contributions of three hundred and fifty thousand dollars to home missions and two hundred thousand dollars to foreign each year.

The work of the Christian forces of America among Negroes is not over. But it is changing. Home missions began their work among Negroes by working *for* a bewildered, almost helpless people just emerging from slavery and dependence. They now work *with* a people who have splendidly demonstrated their ability to help themselves. Less and less is the Negro looking to his white friends

to support educational and religious work among his people. Increasingly he is bearing his own burdens and meeting his own needs. But there is something which he desires inexpressibly, for which he must look to the cooperation of the Christian forces of America. He is doing his share in attaining this heart's desire, but it can be reached only as colored and white work for it together. He wants to be freed from the stigma of inferiority. He wants America to be Christian enough to look upon him and to treat him as a child of God. This is what the Negro asks of the Christian forces of this country today. They have given him schools and Sunday schools and churches—good gifts, of which he has made good use. Now let them give him this added gift, apart from which no other can be made perfect, the gift of an America too Christian for race prejudice.

What to do with Racial Attitudes

Someone has said that race prejudice cannot be abolished by proclamation. To acknowledge that our racial attitudes are wrong, and to recognize the wrongs they inflict is a necessary first step, but it is only a first step. A second step must be to seek, with all the honesty that is in us, to discover whether there is any basis for our attitudes. The very term "prejudice" is an admission of the

lack of foundation for many of our feelings. We "pre-judge." We form opinions before getting the evidence without which accurate and fair judgments are not possible.

I have a friend who sometimes talks with me of race. She has a sense of racial superiority which does not at all match the generous spirit that characterizes her attitude toward the rest of life. Every time we talk I find that her attitudes are almost wholly based on feelings, and that those feelings have little foundation in facts. She makes sweeping statements; that colored people are like this—or do that. She is repeating things she has heard all her life—it never occurred to her, until very recently, to test the accuracy of them.

"Ye shall know the truth, and the truth shall make you free." What then, so far as we can discover it, is the truth about other races? To what extent are our ideas about them based on facts?

The Inferiority Idea. Is it true that the colored races are inferior? The people who have had the closest contact with people of other races do not seem to think so. A man who in almost fifty years of teaching had numbered men and women of almost every race among his students, and as head of two educational commissions to the Orient had worked closely with members of oriental races, repeatedly declared, "I have never met a member of

an inferior race." Difference in opportunity and in stage of development, diversity of gifts—these he would admit, but these, he pointed out, had nothing to do with essential inferiority or superiority.

This was the verdict of a discerning student of human nature. The verdict of students of science seems to be the same. "When two things are different there is no question of superiority or inferiority," a well-known student of race pointed out in an open forum discussion. "Which," he asked us, "is greater—English literature or French literature? Which is the more highly civilized—to eat raw fish in Tokyo or raw oysters in New York?" And Professor Drexler of New York University, a recognized authority, said recently: "That there are differences between the races no one will deny. But these differences seem to be in the effect of environment on native abilities rather than in the abilities themselves. Science," he said positively, "affords no evidence which supports a dogmatic position that some races are inferior to others."

Mental Inferiority. "It does make me indignant to see all these darkies taking work at the university," says the friend who discusses race with me. And then, looking a little ashamed, she adds, "It's such a waste. Their brains are not adapted to it." I thought of her when, a few weeks ago, I came

across an account of a student forum composed of white and Negro students. One of the white students had stated the conviction that "higher education was inadvisable for the Negro as his brain was not organized so that he could deal with the subject matter of college courses." The chairman suggested that he prepare a paper setting forth his point of view, and asked a colored student to prepare one presenting his. At the next meeting the colored student was ready, but when the white student was called on he said, "Friends, I have no paper. For several weeks I have been thinking and studying over this matter, and I have come to the conclusion that I was completely wrong." [9]

This evidently honest and open-minded young man may have discovered some such facts as these in his study of the matter:

"There are in the United States about ten thousand Negro college graduates. Six hundred and seventy-five received the A.B. degree in 1925.

"The degree of Ph.D. has been awarded to twenty-nine Negroes by American universities. Sixty have been elected to membership in the Phi Beta Kappa scholarship fraternity.

"In four years' work Eunice Hunton took both the A.B. and the A.M. degrees at Smith College, Massachusetts, the largest girls' college in the

[9] George L. Collins, *Christian Century*, April 15, 1926.

world. Only one other student at Smith has ever equaled this record.

"H. S. Blackstone received the degree of Ph.D. from the University of Pennsylvania at the age of twenty-three, one of the youngest students ever receiving this degree." [10]

Who's Who in America is a ponderous but illuminating volume. In it are the names of a number of the Negroes of America who, in the words of the preface, have "accomplished some conspicuous achievement"; such men as William Stanley Braithwaite, Charles Gilpin, Henry O. Tanner, James Weldon Johnson, Rosamond Johnson, R. Nathaniel Dett, Major Robert R. Moton, Dr. John Hope, Dr. Mordecai Johnson, Dr. H. H. Proctor, Bishop C. H. Phillips, George E. Haynes, George W. Carver, and others. These compact, unadorned summaries of the life and work of some of the best known Negroes of this country are fascinating and revealing reading. Each of them, brief though it is, is a volume in itself. In several in which the list of achievements is longest, the list of educational opportunities is briefest. Here is one sketch, for example, of a comparatively young author, editor and compiler, with a long list of books to his credit. A single phrase sums up his educational advantages—"mainly self-educated." Here is an-

[10] "Negro Progress and Achievement," p. 3. Pamphlet issued by the Commission on Interracial Cooperation.

other sketch, that of an educator and author, a man of distinction in both fields. His educational opportunities are given in five words, "Attended night school ten months." "Day-laborer until twenty-four," the next sentence states. It is difficult to justify the application of the term "mental inferiority" to a race so many of whose members have "accomplished some conspicuous achievement," on so slender an educational foundation. Here is one of the most extraordinary sketches of the more than twenty-five thousand in *Who's Who:*

Carver, George Washington, educator, born of slave parents, on farm near Diamond Grove, Missouri, about 1864; in infancy lost father, and was stolen and carried into Arkansas with mother, who never was heard of again; was bought from captors for a race horse valued at three hundred dollars and returned to former home in Missouri; worked way through high school, and later through college; B.S. Agr. Iowa State College of Agricultural and Mechanic Arts, 1894, M.S. Agr. 1896; unmarried. Elected member of faculty Iowa State College of Agriculture and Mechanic Arts, and placed in charge of greenhouse, devoting special attention to bacterial laboratory work in systematic botany; teacher Tuskegee Institute since 1896, now director Department of Research. Member Royal Society of Arts, London, 1917. Awarded Spingarn medal, 1923. Address, Tuskegee, Alabama.

Exceptional? Undoubtedly,—exceptional in any race. But exceptional in degree rather than es-

sence. This man, in the judgment of a Southern white man, Mr. Howard G. Kester, is not a racial anomaly, but a prophecy and promise. Mr. Kester says: "History records no more amazing story than that of the brilliant achievements of this humble son of a Southern slave, who, handicapped by ill health, poverty, and the thousand and one barriers that confront the enterprising Negro youth, overcame all, and is today acknowledged as one of the world's greatest scientists, holding membership in the British Royal Society of Science. In the noble life of this saintly man I see the future of a great race. In his eyes I see the soul of a people who have experienced God and understand the meaning of the Cross. The unique contribution George Carver has made in the field of science and religion is symbolic of the contribution the Negro race is destined to make to our civilization if all unequal relationships are abolished and the Negro is given every opportunity fully to develop his personality." [11]

My friend who discusses race problems with me had, when she was in college, fellow-students who were members of oriental races. Because of them she has no question of the capacities of the people they represent. So many of the oriental students in this country have been honor students, so many of them have been so much above the average of

[11] *World Tomorrow*, April, 1926.

their fellow-students in spite of the handicap of a foreign language, that no one who is acquainted with their work can fail to agree with the statement made by Professor Jeremiah W. Jenks at the Conference on American Relations with China: "From my experience with Chinese students for many years, I am able to say that from the records that these students have made, I consider the Chinese at least the equals of the Americans." If Professor Jenks had amplified his statement to include other oriental races, the statement would have been no less true.

Moral Inferiority. Another common racial attitude, which we need to test by the facts, is that the colored races are morally inferior. Last summer a friend of mine was a passenger on one of our trans-continental trains. She was on her way from China to England, where she was to be a delegate at an international Christian conference. She is a graduate of one of our American women's colleges, the wife of a college professor, a charming cultured gentlewoman. One day one of her fellow-passengers mislaid her purse. Instantly my friend found herself the object of the quite undisguised suspicion of the owner of the purse and her fellow-passengers. Why? For no reason whatever, save that she was a Chinese.

"Tell me why you look down on Negroes so," the

leader of a discussion group asked its members. "Tell me all the things you don't like about them." Answers came from all over the room—adjectives which, when boiled down, showed that most of the group considered Negroes "light-fingered." "How many of you have had things stolen by Negroes?" the leader asked. Five hands were raised. "How many of you have had things stolen by white folks?" Practically every hand went up. "Well, then," said the leader, "are you sure that Negroes are less honest than white people, or have we just got into the habit of thinking so? Missionaries in Africa say that they can leave the mission stations in full charge of the Africans for a year at a time, and when they come back not a thing has been taken. That doesn't look as if dishonesty and dark skins necessarily went together, does it?" They were a fair-minded group of girls, and at the end of the hour they went away ready to give honest thought and study to the question whether the attitudes they had held regarding Negroes had any real basis in fact.

The report of the Chicago Commission on Race Relations states that "there is no section of the country in which it is not generally believed by whites that Negroes are instinctively criminal in inclination. This is also true as to low mentality, sexual immorality, and a long list of other supposed

racial defects." [12] "Supposed racial defects" is the term used after long and careful study of a most difficult and delicate racial situation. Of the situation in another great city, whose Negro population has been suddenly and greatly increased by migrations from the South, Mr. Konrad Bercovici says: "Four hundred thousand Negroes in one city! They have not increased its immorality. They have not increased crime. They have their own proportion of vice and their due percentage of criminals; neither more nor less than any other single group in this city." [13]

That the Negro or any other race is instinctively criminal is quite unsupported by evidence. But there is ample evidence that the Negro in America has a proportion of arrests and prison sentences higher than that of whites. Does this prove that lower moral standards and practices are racial characteristics? Or does it prove that the Negro in America suffers under handicaps of ignorance, of bad economic conditions, and of frequent lack of justice? The findings of the National Interracial Conference bring out several facts which throw light on this question. They show that the housing conditions of the Negro teem with "moral hazards" because he is "invariably forced to live where conditions are worst," often in congestion

12 *The Negro in Chicago*, p. 438.
13 *Harper's Monthly Magazine*, October, 1924.

which makes privacy impossible and decency difficult. They state also that "in most places the Negro does not receive full justice in the white court, especially in the South"; that "longer prison sentences give him a disproportionate share of the prison population"; that he has "difficulty in getting bail and defense funds," and that "legal aid societies tend to favor whites."

Dr. Herbert A. Miller, student of race and professor of sociology, sums up the conclusions to which such facts lead, in an emphatic paragraph: "The prevailing idea about Negro criminology is based upon the statistics of Negroes in jail; but modern criminology has demonstrated that criminality is inextricably associated with social conditions, and when the social conditions have been resolved to comparable formulas, excessive Negro criminality becomes a myth."

Did you ever try to "think colored"—to imagine how you would feel and act if you were colored? If you had to live as the Negroes you know about live? If you had had as little chance for education as many of them have had? If you were as handicapped as they are in earning a living? If you were labeled "inferior"? If you never started a day without knowing that before the end of it you would almost certainly be made to feel the contempt of some of your fellow-men? If you could not even be sure that you and yours would receive impartial

justice? I do not dare to "think colored" too long, for I am a member of a less patient and sunny-hearted race, and such thinking tempts to bitterness. Moreover, to think colored and be white is to become almost intolerably convicted of sin. There must needs be occasions of stumbling, the Master said, "but woe unto those through whom they come." Perhaps colored folk do not stumble more often than we who are white. It may be that they are only punished more often. But if they do stumble oftener, what does that place on me, if I have been in any way responsible for the handicaps which have been forced upon them? If I have even tolerated such occasions of stumbling? To think colored, honestly and without dodging, leads to sackcloth and ashes.

Getting at Facts. The report of the Chicago Commission on Race Relations emphasizes the fact that "very few white people are in possession of the facts regarding Negroes." This statement would be equally true if it were applied to all races. How are we to get at the real facts?

Much can be gained by the right kind of reading. Many books on race have been published in recent years, some of them good, others unscientific and misleading. Many of the most helpful of them have been written not from the standpoint of the scientist or student of race, but out of the

experience of Christian men and women who have met this problem in this and other countries. The missionary agencies of the church have evidenced their recognition of the fundamental importance of race relations to their work, by the emphasis they have placed on study of the problem. Many of the best of the recent books on race have been brought out by them, and used as a basis for study among the churches.

The Federal Council of Churches is one of the most active promoters of education on race. At its Fifth Quadrennial Conference in 1922 it declared that the solution of the difficult problem of race relations in America is the "supreme domestic task before the churches today," and followed this declaration by outlining a definite and vigorous program of "applied brotherhood in race relations," emphasizing fact-finding and study and interracial conferences. This program is being carried out chiefly through the work of the Commission on the Church and Race Relations, with the cooperation of the Commission on International Justice and Good Will, which gives special attention to relations with oriental races. Seven times a year the Federal Council's Information Service brings out a Race-Relations Number, which is one of the best sources of up-to-date information on the subject.

No organization has done more to promote the study of race in recent years than the Commission on Interracial Cooperation, which came into exist-

ence in 1919 "out of the thought and prayer" of such Southern men as John J. Eagan, manufacturer and churchman, Rev. W. W. Alexander, and Rev. M. Ashby Jones, Baptist pastor of Atlanta. Its membership is made up of residents of all Southern states—men and women in the professions and in business, including a number of Negro leaders. It now has committees in every state of the South and in eight hundred counties. This Commission, to quote from its own words, "does not seek to put over a program of race relations. It does not say to any community, 'This must you do with relation to the Negro.' It insists upon one thing only: that in every community where race relations are an issue, the best people should take the matter seriously in hand, with the determined purpose to seek a Christian solution of every problem as it arises, and to substitute good will and justice for distrust and suspicion." One of the important parts of its work has been the promotion of the study of race relations in church and civic groups, and in schools and colleges. The report for 1924-25 states that sixty courses in race relations are now being given on Southern college campuses as part of the curriculum work, in addition to many voluntary classes and discussion groups.

First-hand Information. Most white people get their impressions of colored people at second hand. Even accurate and unbiased information if secured

in this way has inevitable limitations. At least one channel of first-hand information is open to all of us. Through the magazines issued by Negroes, such, for example, as *Opportunity,* the *Crisis,* the *Messenger,* etc., through such autobiographies as those of Booker T. Washington and Major Robert Moton; through the recent novels of Negro life written by Negroes, such as *The Fire in the Flint,* and *Flight,* by W. F. Whyte, and *There is Confusion,* by Jessie Fauset, the Negro himself speaks to us of his experiences and of his hopes and fears and purposes. Such books as *The Daughter of a Samurai,* Mrs. Sugimoto's delightful autobiography; Kagawa's *Before the Dawn; China Today Through Chinese Eyes;* Mukerji's *Caste and Outcaste* and *My Brother's Face;* Comelia Sorabji's *Between the Twilights, Love and Life Behind the Purdah,* give us the same first-hand touch with the thinking and point of view of Eastern races.

"Race-Relations Sunday," instituted by the Commission on The Church and Race Relations of the Federal Council, with its provision for the exchange of pulpits between white ministers and those of other races, of visiting delegations, and sometimes of joint services, will be of growing value in the interpretation of races to each other. While it was started with special thought of the relations between the white and Negro people, it now includes all the racial groups in America.

Adventures in Fellowship

Of all the channels through which understanding can come, the greatest is personal acquaintance and fellowship. Not long ago I left this effort to write about the race problem and joined a group of four who were discussing a perplexing situation of racial discrimination. One of the four was a Negro colleague of mine. From sharing with her the difficulties created by a situation distressing to us all, but directed against her race, I entered into an understanding which no amount of reading could have given me. And sitting down with a Chinese friend, with a pot of Chinese tea between us, for a long talk about the situation in China, has given me a poignancy of appreciation of the way it feels to be a Chinese today, which could never have been gained through even the most sympathetic second-hand interpretation.

But insight into how it feels to be a Negro or an Oriental in a world in which power and privilege are so largely in the hands of white people is not the only value in such first-hand fellowships. The most rewarding result is the realization they give of the great common interests and feelings and human qualities which underlie the far less fundamental differences of race and environment. Understanding, mutual appreciation, personal

friendships grow from them, and in these are the hope of the world.

The kind of work I have done has given me opportunity to see what happens when open-minded members of different races are given the opportunity really to know each other. In visits to colleges where women of other races were studying, I found them almost always among the most popular members of the college community. This popularity has nothing of the artificial or sentimental about it. When the class of 1926 at Mount Holyoke, following a long-established custom, selected the one of their number who most completely fulfilled their ideal of a college woman, their choice of Fumiko Mitani was made on precisely the same grounds as those on which the class of 1925 had selected an American girl. When the women students of four Western states elected a chairman of the Regional Student Council of the Y.W.C.A. for 1925-26, they chose Miss Miya Sannomiya of the University of California, because they considered her the person best fitted to discharge that responsibility. Her race neither excluded her from such an office nor influenced her appointment to it.

Mr. George Collins' description of a visit of a group of Southern white students to a Negro college is typical of what happens when members of different races, bent on fellowship, come together. "We went through a four years' college course in

one hour. . . . The greatest thing about the trip was the complete transformation that took place in our thinking about the Negro. Some of us knew that all Negroes would steal, most of us supposed that they were intellectually inferior, and still others knew that Negroes had a peculiar 'smell'! It hurt some of us to be disillusioned, but we are glad for the hurt. We found a group of bright, clean, healthy and courteous Negro students who, like us, are trying to solve the problems of the universe. All of us came back with new attitudes on race problems as they are personified in Negro students." [14]

A letter from a Louisiana student written after a week-end in which white and colored students had together faced questions of common concern expresses what many a man and woman has felt after experiencing real fellowship with members of another race. "That week-end in New Orleans was a marvelous experience. There was a quality in it that has made life infinitely richer and more worth the living. Life became a greater adventure as I looked at it with frank eyes and free spirit—a member of the human race, no longer blinded by superiority and pride, joining in a search with fellow-students for life at its best." [15]

In September, 1926, there met at Eaglesmere,

[14] *Christian Century*, April 15, 1926.
[15] *Ibid.*

Pennsylvania, an Interracial Conference of Church Women, initiated by the women members of the Commission on the Church and Race Relations of the Federal Council of Churches in cooperation with the Council of Women for Home Missions and the National Board of the Young Women's Christian Associations. There eighteen Negro women and thirty-two white women from fifteen different states of the North and South together discussed such questions as: how can organizations of church women be used for local interracial work; concrete methods of work in race relations; what church women can do to create wholesome race attitudes; contributions of each race to better race relations, etc. The findings of the conference, which dealt with the whole question of race discrimination in industry, in the courts, in the community, in housing, etc., began with three statements of conviction regarding the way to go about solving the racial problem.

"We realize that interracial action must be preceded by interracial thinking.

"We find that the women of our churches, white and Negro, need to learn to work *together,* rather than one *for* the other.

"We believe that the existing church organizations constitute the best channel for creating this attitude."

"I have never been to a meeting I so completely

enjoyed," one of the Northern colored women wrote after it was over. "First, my point of view of the Southern white woman was completely changed. I have more sympathy and tolerance for her than I ever dreamed was possible for me to have. Second, I discovered in my own heart as much prejudice toward Southern white women as I had imagined they had toward me and my group. I immediately set myself to the task of changing my own thinking. Third, the spirit of comradeship and the honest desire to meet racial questions fairly and squarely were revelations worth the trip to discover."

To have fellowship with people of other races does not mean to idealize them, any more than it does in the case of friends of our own race. It does not mean claiming for them qualities which they do not possess, nor seeing them as other than they are. It means knowing them as human beings, interesting, appealing human beings, with strengths and weaknesses, hopes and longings, failings and splendors—like all the rest of humanity. We are too impersonal much of the time. As life grows more and more complex, we tend to become more and more so. Unless we know people of other races, we are too apt to make sweeping generalizations about "the Chinese" or "the Indians" or "the Negroes." But it is not possible to think of an abstract "Japanese race" or "Negro

race" when one has personal friends among them.

There is another invariable result of interracial fellowship. The better we come to know members of other races, the more clearly we realize that while we are all members of one great human family, each race has gifts and abilities, both developed and dormant, which the others either do not possess at all or possess in far less degree. There are diversities of gifts, and the world needs the fullest possible measure of each gift. For now hath God set the members each one of them in the body even as it pleased him. And if they were all one member, where were the body? But now are they many members, but one body. And the eye cannot say to the hand, I have no need of thee; or again the head to the feet, I have no need of you.

Another fact which becomes unmistakably clear to those who enter into fellowship with members of other races, is the aspiration of the members of each race to make their own unique contribution to the world's future. They do not desire to duplicate the gift of another race. Not for them the plaint, "because I am not the hand I am not of the body." I shall not soon forget the depth of feeling in the voice of one of my Negro fellow-workers when she said to a group of us: "I have never known a Negro who was not proud to be a Negro. We look up into the face of God and know

that he has given us a work to do, a gift to make, which are ours and ours alone. To doing that work, to making that gift, we dedicate ourselves as members of the Negro race."

Fellowship of mind, of spirit, and of purpose with members of other races is possible to everyone, however few or many physical contacts may be. And on such fellowship the solution of the problem of race depends. Soon after the formation of the Commission on Interracial Cooperation in 1919 a group of white men in Atlanta asked a group of colored men to meet with them. The Negroes responded to the invitation, but came with some bewilderment. Such an experience was a new thing to them. What did it mean? But when the white men explained that they had come to ask how they could join with the Negroes in trying to better the racial situation in that community, distrust vanished in an instant. One of the Negroes spoke for all the rest when, the tears streaming down his face, he said, "Gentlemen, you have done already the greatest thing you could do in helping this situation. You have come to confer with us as men, and to ask us to join hands with you in meeting it."

So long as white men and women, no matter how fine and generous their motives and purposes, work "for" the men and women of black and brown and yellow races, the Kingdom of Heaven will not come

on earth. To work "for" others, no matter how devotedly, is to imply superiority; and superiority raises a barrier between mind and mind, and spirit and spirit, which in the world of today, at least, is well-nigh insuperable. In the full fellowship of Christians of every race, standing shoulder to shoulder, hands joined for the achievement of a worldwide task, lies our hope of occupying in the name of Jesus Christ this great unwon field of race.

V

CHRISTIAN MISSIONS AND AMERICA'S INTERNATIONAL ATTITUDES

A BRILLIANT young educator of India was having luncheon with a small group of people interested in his country. The conversation turned to discussion of the forces powerful enough to unite people of different nations and hold them together. "It seems as if economic self-interest is the only force that really does that," our guest said. "Some have thought that there was such power in Christianity, but when we see Christian nations fighting each other with the bitterest hatred we cannot believe that any longer." He found much to admire in Christianity, he told us, but he was not a Christian. He did not say why, but we did not feel that we needed to ask. Some of us were reminded of a statement made by one of his countrymen, which had been quoted in the *Christian Century*[1] a few weeks before. "If millions of people who conscientiously believe that they walk by the light of Jesus have not been able to possess the necessary spiritual power either to see the right or to do it, it is too much to expect that Jesus would

[1] June 10, 1926.

be such a power in Hindu India. . . . Civilization is what it is simply because it is based on an open repudiation of 'Blessed are the meek, for they shall inherit the earth.' Those who have inherited it are by no means meek, but they are the most determined nations in the world, composing their mutual differences with the sharp edge of the sword."

That this is a very general attitude among the people of non-Christian countries is shown by the frequent reference made to it by both nationals and missionaries. Such statements as that of Mr. Soichi Saito, general secretary of the Y.M.C.A. of Japan, come from every mission field. "I feel that I should not be true to my own conscience if I did not mention a difficulty which perhaps may not be peculiar to Japan, but which is certainly a real one with us, and one which it is the duty of those of us who name the name of Christ to recognize fearlessly and together. I refer to the attitude of many who, as a result of the great war and the many failures of the Christian church, tell us that it is of little use to preach the gospel of Christ 'as the power of God unto salvation,' until in the lands that call themselves Christian it has proved itself to have this power in social and international relationships."

In August, 1925, the Universal Christian Conference was held in Stockholm. Its Committee on International Relations rendered a report which, after

paying tribute to the men and women who had put their lives into Christian missions, made this grave statement: "But we now see that the cause to which they have devoted their lives and for which the home churches have given generous financial support is seriously endangered by the unchristian international conduct and policies of their own nations. This contradiction is fatal. The churches of the West should promptly persuade their respective nations to adopt Christian principles in their international relations; otherwise the missionary enterprise is doomed to failure. Its success from now on depends in no small degree on the character of the foreign policies of occidental nations."

How true it is that the success of the missionary enterprise and the foreign policies of the nations from which the missionaries come are inextricably bound together, could be illustrated from practically every mission field of the world today. It would require not a chapter but a book, and a book of far more words than have been allotted to this one, even to touch upon all of them. But because, however much these situations may vary on the surface, they are all, in the last analysis, due to much the same fundamental causes, almost any of them may serve to suggest the way in which international attitudes help or hinder the progress of the Kingdom of God.

China

Nowhere in the world today is the relation between international good will and the progress of Christianity more vividly dramatized than in China. The military struggles which have figured so largely in our newspaper headlines are the least important of the things which are taking place in the oldest and largest country of the world. What is really happening is that an ancient and mighty people is becoming a nation. Changes are taking place in China within the space of a single generation which in the West were distributed over half a millennium. Not only a political revolution, but a linguistic revolution, an educational revolution, a scientific revolution, and an economic and industrial revolution are under way. A great new China is coming to birth. That the process should be attended by a certain amount of strain and struggle is inevitable. But only the most superficial observation can be satisfied with the easy explanation of "Bolshevist influence." Underneath today's turmoil, say those who are closest to it, are great principles and ideals, full of hope for the future of China and of the world family.

One thing at least stands out from the maze of complexities of which we read. On one subject all the people of China are united, and that is their claim to be treated as equals by other na-

tions and to be freed from foreign control of any kind. All treaties and laws that reserve special privileges for foreigners or foreign powers, or which hamper them in working out their own destiny according to their own genius and judgment, are today opposed by all Chinese. One more thing it is impossible not to see—the inevitable and far-reaching effects upon the cause of Christ in China, of the attitude which Christian nations and Christian people take in the face of China's contention that the treaties of eighty years ago are "unequal" and must be superseded by new ones negotiated on a basis of equality and reciprocity.

Extra-territoriality. The old treaties granted extra-territorial rights to all Westerners resident in China. By these extra-territorial rights, no matter what an American in China might do, no matter how seriously he might injure a Chinese or his property, he could not be brought before a Chinese court, but must be tried before a special tribunal set up by the United States. The American minister in Peking and the American consuls in other cities were empowered to deal with all Americans in China who were "charged with offenses against the law, and to issue all the necessary writs and processes." It is impossible to doubt the statement of Professor W. W. Willoughby of Johns Hopkins University that impartial justice from territorial

courts can by no means be counted on. In part, he says, this is due to the fact that justice is administered by men who have been trained for consular service, not for the bar, and whose administration of justice is often, therefore, of "the most haphazard character." Even more serious, he points out, is the fact that "it cannot be denied that the consular or other officials holding the extra-territorial courts are under a strong temptation, which in many cases they cannot resist, to favor the side of their own nationals who are the defendants in the cases brought before them. The partiality thus displayed is undoubtedly considerable." [2]

But even if the impartiality of Western courts were unimpeachable, and the Chinese could absolutely count on even-handed justice in American courts, extra-territoriality would still be a constant irritant. We have only to put the shoe on the other foot to realize why. Suppose that an American injured by a Chinese resident or visitor in this country were compelled to take his case to a court set up here by the Chinese government and presided over by Chinese. What American would not feel that since this is our country, and we did not ask the Chinese to come here, they must either abide by our laws as administered in our courts or go home?

Under the very best conditions extra-territori-

[2] *American Relations with China*, p. 52.

ality is a thorn in the flesh, constantly tending to the production of international friction. The first of eleven objections to it listed by Professor Willoughby is that "the whole system is in derogation of the dignity of a great and civilized people." Whatever justification there may have been for extra-territorial rights in 1842, we are dealing now with the China of today, which has a system of modern codes and modern courts which the Chinese claim has removed every valid reason for objection to the abolition of extra-territoriality.

Foreign Concessions. Then there are the "foreign concessions," those special areas in several of the larger cities of China which have been claimed by Western countries for the residence of their citizens, and over which, although they are on Chinese soil, China has had no control. How should we feel if China claimed part of New York and Chicago and San Francisco and certain other cities for herself, saying to America and Americans, "This belongs to us"? China has received no taxes from the Westerners who live in these concessions, but the Chinese who live or do business in them have paid taxes, although they have had no vote in their administration.

Tariff Control. Tariff control is another thorn in the flesh. The treaties of 1842-44 pledge China not to charge more than a five per cent ad valorem

customs tax on goods brought into or taken out of the country. Whatever may be said of the motive for establishing customs control, and however undeniable are the benefits which China has received from it and from its effective administration, the fact remains that it has put China in a position which is unique in the family of nations, and is deeply humiliating to her. The new treaty, negotiated at the Washington Conference and finally ratified in July, 1925, provides for a modification of the treaties in regard to tariff, but the international conference which convened in Peking in the autumn of 1925 reported that the unsettled conditions in China made it impossible for its members to do anything but disperse without taking action.

A Challenge to All Christians

Not long ago the Foreign Missions Conference published an open letter from a Chinese journalist. It is an excellent summary of the questions which all Chinese are now putting to Christians. "Do Christians believe in their hearts that Christ is the apostle of peace? That right is greater than might? That it is unchristian to oppress, and sinful to regard with levity those principles of human conduct which are the essence of what was proclaimed by the gentle Nazarene? If so, they will

vitalize their beliefs by positive acts; . . . and thus restore to a quarter of the world's population their shaken faith in the eternal supremacy of justice. The challenge is to the faith of all Christians. China is watching." [3]

What the Missionaries Think. The present situation is a difficult one for those who love China and who long to share with her the best gift the West has to offer, the religion of Jesus Christ. The position of the missionaries is peculiarly embarrassing. Letters and reports from them show their perplexity and discouragement. "The Christian cause is more or less at a standstill here in China, and will be so until with truth and conviction we can declare that our religion is not linked with force," one letter reads. Another, from Dr. William A. McCurdy, Methodist missionary in Chungking, West China, says: "It is hard to preach the gospel of love, the gospel of a common Heavenly Father, and at the same time have gunboats in port to shoot up these our brothers if they mistreat us. It is difficult to preach Christ when we ourselves apparently follow him so far off. When shall we be Christians enough to make our words ring true?" [4]

[3] Quoted in *The Present Situation in China and Its Significance for Christian Missions*, pp. 19-20. Published by Foreign Missions Conference of North America, New York.

[4] *Christian Century*, August 6, 1925.

The embarrassment of missionaries in China is increased by the fact that the treaties against which the Chinese feel so deeply include provisions guaranteeing protection to missionaries, and special privileges of travel and residence outside the treaty ports. Since the events of the early summer of 1925, a number of notable statements have been made by groups wholly or chiefly composed of missionaries. Almost without exception these statements express sympathy with the Chinese attitude, and belief that the treaties should be revised, extra-territoriality abolished, tariff autonomy granted, and the special privileges accorded missionaries given up.

That the point of view expressed in these statements is held by every missionary in China is, of course, not true. That there is divergence of opinion, the letters and articles which have been published during the last months clearly show. But the Committee of Reference and Counsel of the Foreign Missions Conference of North America, after quoting a critical statement reported to have been made by a missionary, says: "The vast majority of missionaries, however, are believed to stand for an attitude more sympathetic toward the demands of the Chinese." [5]

[5] *The Present Situation in China and Its Significance for Christian Missions*, p. 13.

Our Personal Responsibility. The right issue of the present situation in China depends not alone upon government officials, nor alone upon missionaries and church and mission board officials, but upon the intelligent understanding and concern of every one of us. "More and more," says the call to the Institute of Pacific Relations held in 1925, "the conduct of nations towards one another is being determined by the opinions and sentiments of all the people instead of the few in power. It is the time when we need to know accurately, to think clearly, and to will rightly."[6] Most of us probably feel as does one of my oriental friends who says, "Whenever I hear that phrase, international relations, it seems so vague, so far away, so impersonal. It is for other people. It concerns government." But anyone who is concerned for the future of the cause of Christ cannot escape the recognition of personal responsibility to understand the situation in China, to help others to understand it, and to help to create an intelligent and active public opinion in regard to it. We can do no less than give convincing expression to our deep interest in the great experiences through which China is passing, and to our profound sympathy with her national aspirations for unity, autonomy, and freedom to direct her own life. Nor can we fail to do all in our power to influence our

[6] Report of Institute of Pacific Relations, pp. 13-14.

government to continue its traditional attitude of friendship to China, and to express that friendship by basing all its relations with her upon a foundation of equality and reciprocity.

Should we as Christians fail to do these things, a very great part of all that our missionaries have done or can do may go for nothing. One of them states the situation as it looks to a man in the midst of it: "Unless the Christian conscience, when aware of the real situation, can bring about the revision of unequal treaties, can notably hasten the Christianization of industry, and can fairly remove the evils which the anti-Christian movement has pointed out, then our preachments become futile and meaningless." [7]

The truths taught by and revealed in Jesus—the Fatherhood of God, the brotherhood of man, the infinite value of every human personality—are truths which China, with the rest of the world, supremely needs. The hungry hearts of her sons and daughters need them. The new nation needs them. We cannot let the missionaries' words become "futile and meaningless." It is as much an expression of the missionary spirit of Christianity so to permeate international attitudes with the spirit of Christ that Western nations will seem no longer aggressors and oppressors, but friends and fellow-members of a harmonious world family, as

[7] Harry E. Kingman, the *Chinese Recorder*, May, 1926.

it is to express the love of Christ through the ministries of healing, teaching, and preaching. Through her national policies, as well as through her missionaries, America must demonstrate the truth of the religion she professes.

The Heart of the Problem

"To one Chinese man or woman who wants the unequal treaties changed, there are ten who see the matter in the simple human terms of wanting a new attitude from other peoples," reads a letter from a discerning friend in China.

New attitudes! New attitudes on the part of many kinds of people!

Brutal people, like the American and European men who kick and beat their ricksha coolies; and anyone who has spent much time in a port city of China knows that their name is legion.

Acquisitive people. People who have gone to get all they can out of China while the getting is good. People to whom Chinese are not men and women and helpless children, but an "absurdly cheap labor supply," unprotected by any "vexatious factory laws" which might reduce the almost incredible profits of foreign stockholders.

"Common-sense" people. People to whom the pride of an ancient and sensitive race, to whom Chinese property and even Chinese lives are neg-

ligible in comparison with American and European business interests. People who cannot appreciate that the Chinese feel about American gunboats far up the Yangtse just as Americans would feel about Chinese gunboats way up the Mississippi.

Arrogant people. People like the American and European men, guests in China, who build clubhouses which no Chinese except servants may enter. People like the teachers in a certain school who under no circumstances permit their students to come into the part of the building where they live. People who, in the China that belongs to the Chinese, talk about "keeping the Chinese in their place!"

Insensitive people. People who in the presence of Chinese discuss the "queer" customs and "funny" manners of the Chinese. In years of contact with many Chinese friends, I have never known a Chinese to be guilty of such lack of courtesy, but I could not count the times I have writhed inwardly at the remarks American friends have made in the presence of Chinese, who were at least their equals in education and culture. What makes us assume that manners and customs that are different from ours are therefore queer? And why does not our national sense of humor help us to see how ridiculous some things we do must seem to them? How shocking to people of their standards some of our ways of dressing and of amusing ourselves are?

And that some of our ideas about them have even less foundation in fact than some of theirs about us —such, for example, as those of the Chinese language teacher of a colleague of mine who, in an effort to give her the sense of a Chinese word meaning "become accustomed to," said as illustration: "An American is apt to cut his mouth with his knife until he becomes accustomed to using it!" Even worse, perhaps, are insensitive people like the woman who had ordered some books which were brought to her by a well-educated, English-speaking Chinese from the mission press, and who in his presence asked a companion, "What shall I do about paying for these books? Do you suppose it is safe to trust this man?"

Then there are the people whom one of my friends describes as "logical people." Few people are so exasperating as "logical" people. The things they say are so true to the facts, and so undeniable. Yet the inferences of their statements are *not* true, and there *are* answers. The logic that brings out instead of blurring the truth of a situation is the logic of a long view. The logic that describes the China of today as an inchoate mass, and takes no account of her extraordinary history, unparalleled by that of any other nation past or present, is ignoring some of the most important elements in the situation. The logic that insists that China must put her own house in order before other

nations remove the restrictions the unequal treaties place upon her, and gives no consideration to the effect the removal of those restrictions would have, practically and psychologically, upon her ability to put her house in order, is false logic. One young Chinese expressed his feeling about it in a vivid figure. "It is as if you demanded that I sing like a Caruso, and at the same time squeezed my windpipe." And the logic that claims that China's leaders have proved unequal to meeting the urgencies of a situation created by an almost over-night change from a medieval monarchy to a twentieth century republic, but takes no account of the thousands of up-to-date young leaders, yearly increasing in number, who have received thorough training in modern colleges in China, America, and Europe, is again a logic with blinders on. A girl in a Y.W.C.A. conference in China last summer put a coin in the collection plate that bore the date 1625. Surely logic demands that a country where that can happen be given time to show what her newly trained leaders can do. And after all, logic is—just logic. There are many other things that must be added to logic for the solution of any problems that relate to human beings—imagination, sympathy, faith, caring: against such there is no law.

Then there are other people. It is hard to describe them. They are good people, kind people,

who have the welfare of the Chinese at heart. One of them recently compared permitting the Chinese to run their own affairs to letting his fourteen-year-old boy drive the family Packard. And this he said in the presence of several highly educated Chinese of proved ability in the handling of affairs. One could but hope that the Chinese sense of humor, which seldom fails, would prove adequate to the severe strain put upon it by the comparison of the oldest civilization in the world to a fourteen-year-old American.

Many times the China Education Commission found reluctance on the part of American or British to yield the administrative responsibilities to their Chinese colleagues. It was not because they wanted to hold on to positions of power. Many of them would have been quite willing to work under Chinese. But they feared for the future of the work. It was sometimes hard for us to understand why, in view of the splendid progress which private and government schools wholly under Chinese leadership were making. But there was no doubt that they did honestly fear that the Chinese would not receive as good education if the administration of Christian schools were put into their hands. The chairman of the Commission struck at the very heart of the matter when he said one day: "You say they'll bungle? Very well, let them bungle for a while. That is far better than keeping things

in our hands. For as long as we keep them in our hands, they will *always* be bungled." Holding on to the control of things ourselves is the worst bungle of all.

It is easy to find plausible words with which to defend, even to justify a paternalistic attitude. But a wise missionary, speaking out of years of experience, says of it: "Paternalism is in its very nature the deepest and subtlest of all insults, for it ignores and violates our most precious possession, our power to judge and evaluate. It has chosen a position directly in conflict with that of the Master, who carefully refrained from presenting anything but fundamental principles, unwilling as he was to deprive men of the value and joy of the creative activity through which these are realized in human life." [8]

One of the most discerning statements made by missionaries of China during 1926 was that made by forty-four Methodist missionaries at Kuling. It strikes rock-bottom in its analysis of the real causes of misunderstanding. After a general statement regarding the need for revision of the treaties, these missionaries declare: "And now we desire to express our convictions concerning what is an even more fundamental cause of the present unrest than unequal treaties. . . . We affirm that there is no Christian justification for the aggres-

[8] Rev. T. Ekeland in the *Chinese Recorder*, July, 1926.

sive, arrogant, and superior attitude which has characterized the dealings of many Westerners with Chinese. We freely though sadly admit that there is as yet no nation or civilization which perfectly exemplifies Christ's teachings. We are therefore not in China as the propagandists of any particular type of civilization. We are there as the ambassadors of the living Christ, to live and proclaim his gospel of love and brotherhood, of mutual respect and service. Even in this high task of building the Kingdom of God we have been unconsciously guilty sometimes of this attitude of superiority. We often, no doubt, have seemed to assume that our way was the better, if not the only, way to reach our common goals. In so far as this is true, we have added to the difficulties of our Chinese fellow-workers in their efforts to express the throbbing life of Christianity by their own genius and in their own culture.

"We believe that the true basis of racial equality is found in our common inheritance as children of one Heavenly Father, who has made of one blood all the nations of the earth. For this reason we most earnestly seek such mutual friendship and understanding with the people of China as will bring forth, in the service of mankind, all those different qualities and characteristics with which our one Father has endowed our respective races."

Our Nearest Neighbors

Just across our border is another young republic which is also engaged in a struggle for new life. Many of its citizens are each year coming into our states and taking up their residence among us. Here is a problem of international relations both upon our doorstep and within our doors. Yet at the conference of religious, social, and educational leaders held in El Paso in December, 1926, to consider the interests of Mexican and Spanish-speaking people, it was stated that Americans probably know less about the Mexicans than about any other people on the face of the globe.

Our Mexican Population. How many Mexicans there are in the United States, cultivating beets in Kansas, Colorado, Idaho, Michigan and Ohio, picking cotton in the fields of the Southwest, harvesting oranges and lemons in California, working in the copper mines of Arizona, patching up the long lines of railroad track across our Western deserts, nobody knows. The government knows how many enter legally, but can only guess as to how many cross the line without the technicality of a formal entry. Conservative estimates of the present Mexican population of the United States range between 1,200,000 and 1,500,000, although many estimates place the figure between two and

three millions. The fact that immigration laws which are cutting down our supply of cheap labor from Europe do not apply to Mexico, makes it practically certain that the number will increase, rather than decrease. Already half the population of El Paso and San Antonio is Mexican. Los Angeles has a hundred and fifty thousand Mexican residents. In scores of the towns of the Southwest English is rarely spoken.

How much do most of us know about the Mexicans who are doing much of the hardest work in several sections of our country? How much do we know about where and how they live? A comparison of American ideals and standards of home life with the homes of the Mexican migrant in this country is depressing. Shelters of burlap or palm branches, dust-stained and wind-torn tents in a eucalyptus grove, box cars on a side track, board or adobe shacks, houses built out of old piano boxes or second-hand lumber, or the city's cheapest rooming houses, are homes for thousands upon thousands of Mexican families. In such conditions little dark-eyed Panchito and Josefina are growing up, too often with practically no education. So many Mexican families are migrants that the children spend most of the months of the year picking cotton with their parents under the blazing sun of the Southwest, or pulling beets for ten or twelve hours a day. "You cannot educate a procession,"

Arthur Gleason pointed out. Yet in these children is the heritage of centuries of artists. Give them a chance and see what happens. Put a violin into their hands, or a paint brush, or watch them take part in play or pageant.

How are we dealing with these our neighbors? What happens, for example, when a little group of them come to a town to help pick its fruits and walnuts? During the season they live in tents on the outskirts. After the season is over they are invited to stay and help on the ranches or in the packing plants. They cannot afford the rents asked for American houses, so they build themselves shacks "across the tracks." As the years go on they grow in numbers and prosperity and become "the Mexican colony." They have become economic members of the community, for their labor is essential to its welfare. But the men, being laborers, are not eligible to membership in the chambers of commerce or service clubs; the women are not invited to share in the life of the women's organizations. The moving picture houses and theaters refuse to admit them. Perhaps the children are admitted to the schools, but if the colony is large enough a separate school is usually provided.

Even when Mexican and American children meet at school or at play the fact that the parents do not meet means that the time of separation soon

comes. Not long ago a little club of fourteen American school girls was organized, to which a fifteenth applied for admission. She had an American name, for her father was an American, but her mother was a Mexican, so the girls hesitated. They decided to talk it over at home before deciding. When they came back they voted to remain "one hundred per cent American." Another club of Mexican girls was being organized. "Will you let the American girls come in with you?" they were asked. "It would be all right as far as the club meetings go," they answered, "but when we plan parties and programs they won't want us to be in on them. We won't be welcome."

Being Neighbors. But sometimes a different thing happens. Sometimes a community is intelligent enough and Christian enough to regard its Mexican residents not as a necessary evil but as neighbors who have more to give than manual labor. The start may have been given by one of the mission boards, but it is the community itself which makes it possible for its Mexican citizens really to share in its life. In one town, for example, a Protestant church was started among the Mexicans, and with it a social center where English was taught; recreation and clubs were provided for the boys and girls, and mothers' circles made help and advice available to the

women. Little by little the American residents began to be interested. All the Protestant churches came to look upon this center as their representative, and when a larger building was needed, the whole community, Americans and Mexicans together, contributed the funds for it. But the building, except for the wiring and the plumbing, is the work of Mexican hands. The symmetry of line, the vivid beauty of the tiled roof, the imagination and color-sense expressed in the interior, make it one of the most beautiful and distinctive structures in the community. And all these are Mexican contributions. The whole city is proud of the building and proud of its Mexican citizens.[9]

A much larger community furnishes another example of what sometimes happens. Belvedere Park is a section of Los Angeles made up almost wholly of Mexicans who came as ranch laborers but are now industrial workers. The only park in that section of Los Angeles is in the name. The lots are small, and the only limitation upon the number of houses to a lot is its capacity. Anything that keeps out wind and rain may serve as a home. There are not less than twenty or thirty thousand people in the district, and probably not more than twenty or thirty houses contain a bath-tub. The only places

[9] See "A Study of the Social and Economic Factors Relating to Spanish-Speaking People in the United States," published by the Home Missions Council.

of amusement are the cheapest of dance halls and theaters. A few years ago the Presbyterian Board of National Missions established the Belvedere Neighborhood House. It offers shower baths to men, women, and children. It provides clubs and classes for boys and girls of all ages, and opens its rooms for neighborhood frolics. It provides a free kindergarten for the little people of families where both mother and father are away all day at work, and a playground for older boys and girls. Twice a week religious services are held. The enterprise began as something done for the Mexicans, but now they themselves, especially the young people, are carrying much of the responsibility.

The Church Faces Its Responsibility

The El Paso Conference held in December, 1926, which was projected by the home mission boards having work in the Southwest of our country, is a deeply encouraging evidence of the growing recognition on the part of Christian people in America of the necessity for facing, with intelligence and resolution, the whole question of our relation to Mexico and the Mexicans. For five days leaders in religious, social, and educational work—Americans, Mexicans and Spanish Americans—sought together to find and face the facts needed for the solution of the problems affecting Mexicans and

Spanish-speaking people in the United States, and discussed the question of how a more intelligent public opinion might be developed and expressed. The conference was financed by the mission boards, but business men, social workers and educators, as well as missionaries and board representatives, were among the delegates. The conference was not a discussion by Anglo-Americans about their Spanish-speaking neighbors. It was rather an opportunity for both groups to think together on problems of mutual concern, and every effort was made to have equal representation from both of them. The speakers were Mexican and American, and discussions were carried on in both Spanish and English, interpretation being made as occasion demanded. For several months preceding the conference five commissions had been at work: one on social and economic factors, a second on international and interracial factors, a third on educational factors, a fourth on religious factors and a fifth on literature. The careful studies made by these commissions formed the basis of conference discussions, and led to a series of recommendations for the future which, if vigorously followed, are sure to advance immeasurably the cause of international good will.

Christian Citizenship

Whether or not these recommendations remain words on paper or become living realities depends, again, on us. Upon our home mission boards—yes, and upon our government; but most of all upon every one of us, Christians and citizens of the United States, whose will both our mission boards and our government have been created to fulfil. Upon each of us rests the responsibility to understand and help others to understand; to see how things look from the other side, and to use our influence to make every contact of America with Mexico on either side of the border an expression of the spirit which Jesus taught and lived. Mexico, like China, is a new republic engaged in a struggle as significant and idealistic as that of these United States some hundred and fifty years back. Surely she ought to be able to count upon the United States, of all nations in the world, to understand and sympathize with her hopes, and to do nothing to hinder their fulfilment.

We who care supremely that our Father's will shall be done on earth as in heaven, cannot escape the responsibility to use every means of influence to make certain that America's policy toward Mexico is such as to promote good will. To ensure that every problem at issue between our coun-

tries is approached with an effort at understanding and fairness and settled by conference and discussion, never by force, is as truly a part of the missionary task as is the development of churches and Sunday schools among Mexicans. The aim of Christian missions among Mexicans and Spanish-speaking Americans must be, in the words of the findings of the El Paso Conference, "the interpretation of Christianity in its fulness"; and this includes not only "the winning of individuals to a personal allegiance to Jesus Christ, the sharing of a spiritually enriched life with a seeking people," but also "the promotion of good will among individuals and between diverse racial, religious, national, and social groups; and the application of the spirit of Christ to all social and economic situations."

Adventures in International Fellowship

"I think that heaven must be very like the United States," an English woman remarked on her first visit to this country. "Because," she continued in answer to the somewhat startled expressions on the faces of her hearers, "the Bible says that in heaven the people of every tongue and every nation are gathered together. Isn't that the way it is in your country? It ought to be a great deal easier for you to have real international feeling and under-

standing than it is for people like us, who live on a 'tight little island.' Most of you need never go outside your own city or town to be able to meet people of many other nationalities and get acquainted with them. When you know even one or two members of another nation you can imagine how that nation feels about things, much more easily than if you have never met anyone who belongs to it. And if we understood how other nations—which are really just other people—felt, there wouldn't be all these blunders and bad feelings and wars, would there?" Listening to her, I was reminded of something a friend said in the midst of the war: "I can never feel hate for any nation if I have even one friend who is a member of it. I think of that friend, and I cannot hate."

But just living in the same city and bumping up against people of other nationalities does not necessarily result in understanding. The result may be quite the opposite. There is deep feeling behind the whimsical words of the Chinese holder of a doctor's degree: "Since coming to America I have made a very profound discovery, profound in the sense that it reveals the very heart of America. I refer to the excessive fondness of the American people for applying names to alien peoples. For instance, instead of calling an Englishman an Englishman, you call him sometimes a 'limey.' Instead of calling a Frenchman a Frenchman, you

sometimes call him a 'froggy.' You speak of 'gringos,' 'dagos,' 'wops,' 'Polacks,' and of course the oriental races come in for a share of your exuberant spirits, and so we are known as 'Japs' and 'Chinks.' As for myself, when I hear a stranger accosting me on the street—'Hello, Charlie, where is your laundry?' I keep silence; and when another man comes up to me and says, 'How is this heathen Chinee today?' I try to maintain my heathen equanimity of spirit; but when a man comes to me and says, 'How is this Chink?' then it is with great difficulty that I maintain my Christian virtue of patience." [10]

I judge all the Dagoes by Tony Cattini,
I judge all the Japs by the one that I know,
I judge all the Slovaks by Moritz Koppini,
I judge all the Chinks by my wash-man, Wing Po.

I judge all the Spaniards by Pedro Garcia,
I judge all the French by Alphonse de Bernard,
I judge the Egyptians by Ibin Ben Kia,
I judge all the Hindus by Borna Singh Kard.

I ain't travelled far from the place I was born in,
But I've seen the world, for it's all come to me;
Some odd foreign face I meet up with each mornin',
From countries way off, beyond the deep sea.

You can't tell me much about these strange races,
For ain't I seen all of 'em, right in this town?
I know their queer dress and their funny-shaped faces—
White, black, red, and yellow, and lots of 'em brown.

[10] Y. Y. Tsu, *Christian Students and World Problems*, p. 99.

They're different from us, and I'm blamed if I like 'em;
They talk in a lingo you can't understand;
They make me so mad that I most want to strike 'em;
Why didn't they stay in their own foreign land?

Of course they may have me in close observation,
To find out what kind of man I may be:
But how can they know of our glorious nation?
I wonder if they judge *my* country by *me*?" [11]

It wouldn't be so bad to judge all the Slovaks by Moritz Koppini if one took the trouble to get acquainted with Mr. Koppini and his family and friends, to get them to talk about themselves, to find out what they are interested in and thinking about. A young Armenian girl at one of the summer camps of the Young Women's Christian Association was asked to tell of her people at the campfire one evening. "I know what you always think when you hear the word 'Armenian,'" she said. "You think of people who are starving and homeless, and who have been persecuted. I am going to tell you many other things to think of when you hear the word 'Armenian!'" "She certainly did tell us many other things," one of the other members of the camp said later, and added, "She invited a few of us to have dinner with her and her family when we got back to the city. The fellowship with such people, and the things we talked

[11] Aubert Edgar Bruce, in the *Christian Century*, June 18, 1925.

about, made that evening one of the rarest experiences any of us had ever known."

Practically all of us could have such experiences. If we live near a college there are almost certain to be students from other countries who would eagerly welcome the hospitality of an American home. Many colleges have cosmopolitan clubs, made up of the students of all nations represented in the institution. Communities as well as colleges could have similar clubs if they would. I know of one city which has an Oriental American Woman's Club, and a very live organization it is.

The women of one church, in a community which I know well, started out to discover whether there were many women of other nationalities in their neighborhood. They were a little doubtful, for they live in what is generally described as "a pleasant residential section," which they supposed to be purely American in population. But they set aside one week in which to see how many contacts they could make with people from other countries. The results were three hundred calls, and the discovery that within a radius of a very few blocks were living Greeks, Italians, Armenians, Chinese, and members of numerous other nationalities. Story after story of experiences, as interesting and delightful to American-born as to foreign-born, are told by the women of this church. Nor did they stop with the immediate vicinity. Three or four miles away

are the south Chicago steel mills, with hundreds of Polish workers. The Polish women wanted to learn to speak and read English, and a city missionary was delighted to arrange meetings between them and the women who were eager to help. Visits back and forth, parties, friendly help in personal problems, all followed, and genuine friendships were the result. "It is in very truth a Church of All Nations," someone said of this church.

I quoted, a few pages back, the words of an oriental friend who said that when she heard the words international relationships they seemed vague, far away, impersonal, for other people, the concerns of governments. But she did not stop with saying that. She went on to say that international friendship was like the Kingdom of God and must be built in the heart of each one of us. "We pray for international friendship," she said, "not seeing that our prayers must be put into practice. When we go out from this room, where we have come to pray for world friendship, we shall meet people whose nationality or race is different from ours. In our way of dealing with them, are we going to remember our prayers said here? We believe that God is almighty, so we keep on asking him to do wonderful things for us. I believe it is true that God is almighty, but he challenges us today, in every prayer we ask, to do our own part. The important part, which we often easily forget,

is to put our desires into our everyday life. Jesus said, 'Love thy neighbor as thyself.' To gain that great thing, world friendship, we have to start with our neighbors. That is the way we can make the big impersonal words, the far-away ideas, become a reality."

My friend has not been in this country very long, and she was speaking to people she did not know very well, in a language in which she was not quite at home. As she finished she said rather wistfully, "I am afraid you are disappointed. You asked me to speak on that great subject, 'international relationships,' and I have talked of your neighbors. I am sorry if you are disappointed." We were not disappointed. We had wit enough to see that she had pierced to the very heart of the problem of international relations. She had pointed a practical way in which every one of us can help to bring nearer the day of enduring peace on earth, good will among men.

In 1921 Grace Coppock died in Shanghai. Fifteen years before, a girl of twenty-four years, she had come to China, one of the first secretaries of the Chinese Young Women's Christian Association. She brought to her task no extraordinary preparation, no extraordinary gifts or abilities. She did bring to it an extraordinary warmth of love for her neighbors, an extraordinary and unfaltering faith in all those of many nationalities with

whom she worked, and an extraordinary belief in the power of human fellowship. And all these were rooted in the depths of her faith in the universal Father. When she died, *Millard's Review* wrote of her: "Her life in China is an international fact. The service she gave must be set down in any full account of the relations between China and the United States. It is such service that has brought the United States the friendship and respect of China. True prestige is not the product of clever diplomacy alone. It must be the result of the investment in international good will of the lives of men and women. In the life of Miss Coppock we have such an investment. Such lives confound the noisy jingoist and are the foundations upon which peace may yet be built."

VI

GIVE AND TAKE

DURING my college years I listened to many appeals to students to invest their lives in the missionary movement. They were thrilling speeches. They pictured the great nations of the East waking from century-long slumbers to the dawn of a new life which we might help to fashion. The cable from China to the Student Volunteer Convention of 1910 summarized the purport of them all: "God has melted ancient China, who will mold the new?" We, was the inference; we, if we would, might mold the new Orient. It was a call to a leadership dizzying in its magnitude.

In going over my files the other day I found notes of speeches which I was myself making about fifteen years ago. They too were stirring speeches. They described the opportunities for leadership on mission fields as "unprecedented" and "unparalleled," and they usually ended with the impassioned declaration that here was a task that angels might covet. I hope I may be forgiven for them; for the stupidity and smugness of them. For the complacent assumption that we young things must make haste to take the lead in molding the future

of great and ancient peoples. Probably they will be forgiven, for back of all such speeches lay a great caring. But there was in them such a sense of superiority, such a lack of appreciation of the fundamental difference between working for and working with other peoples, such a lack of understanding of the spirit of him who said, "He that would be greatest among you, let him become the servant of all," that I blush to remember them.

Today's Call to Fellowship

I could make speeches now, picturing opportunities which it would be no exaggeration to describe as such as angels might covet; opportunities to work shoulder to shoulder with the Christians of other nations and races, giving and receiving, sharing and being shared with. The word leader would not occur in them. Rather there would be such words as fellow-workers, cooperators and, above all, friends. But opportunities such as these require higher qualifications than are demanded for leadership. Those who would enter into such fellowship, in Christ's service, with members of other nations and other races, whether in Bombay or Kobe or Rio de Janeiro or their own home towns, must possess certain abilities and possibilities.

Appreciation of Other Peoples

They must, for one thing, be men and women able to see and appreciate abilities and contributions, actual and potential, of other peoples. For it is quite impossible to have fellowship and friendship, in any real sense of those words, with those upon whom we look down. An educator of India said to two of us who were discussing international relations with him: "The picture of my country which is often given in this country is of its weaknesses and wickednesses. Those things are there, but there is much else too. And I, if I wished, could go back to India and give a description of things I have seen here which would make my people feel that they must do something to help to make America more civilized."

It is easy to understand why the worst, rather than the best, in the civilization of other peoples has sometimes been emphasized even by their best friends. These friends have dwelt upon weaknesses and lacks because of their very concern that other nations should give of their best. But the result of this is almost certain to be an attitude tinged with condescension and patronage, and such an attitude is fatal to fellowship. Even indifference, the failure to be interested in and appreciative of that which is precious to others, cannot fail to erect barriers. "Many a man in China," says

Dr. Cheng Ching Yi, general secretary of the National Christian Council of China, "would have long ago become a devoted follower of Jesus if it had not been for the attitude of aloofness and disregard shown by the missionaries and other professing Christians to the civilization of the East." [1]

The call of today is for men and women who do not shrink from facing weaknesses in themselves or others, and who are as keenly alive to that which is strong and fine in other nations and races as in their own. It is a call for those who know that the building of the Kingdom of God needs the spiritual insight of the East Indian, the patience and genial wisdom of the Chinese, the courtesy, self-control and love of beauty of the Japanese, the sunny-hearted philosophy of the African, the imagination of the Latin American, quite as much as the initiative and practical genius of the Anglo-Saxon.

Sympathy with Every Search for God

Another qualification for all who would enter into fellowship with other peoples is the ability to recognize in every religion an expression of the longing of the human heart for God, however primitive and imperfect that expression may be. Those who would share the good news of Jesus Christ must approach other faiths with genuine rever-

[1] *International Review of Missions*, July, 1923.

ence, seeing in them the outreach of needy and bewildered children for a Father's help and strength. To have heard the oft-repeated Mohammedan call to prayer and witnessed the reverent response to it; to have seen the worshiping multitudes in the temples of India; to have watched on one Easter Sunday a never-ending procession of Chinese pilgrims who had traveled for days to worship in Lin Yin Temple; to have seen the hunger in the faces of solitary worshipers before Buddhist or Shinto shrines in Japan, is to be certain that at no time and among no people has God left himself without witness. We may not regard any quest for him as deserving of contempt, however empty, even sordid and degraded, many of its manifestations may be. Our Master said he had come not to destroy but to fulfil. Surely we who strive to follow him must approach the non-Christian religions in his spirit, looking for the true and good and beautiful which is to be found in each of them, and seeking to share that which is the fulfilment of all their broken lights of truth, the light of the knowledge of the glory of God in the face of Jesus Christ. More and more this word comes to us from missionaries at work in every non-Christian country. More and more clearly are they saying that those who come to be their fellow-workers and successors must have this attitude of mind.

Understanding of Other Expressions of Christianity

Those who would enter into the fulness of fellowship with other races must also realize, with Paul, that there is one Lord and one Spirit, but diversities of workings of the same Spirit. We must recognize that the environment of worship which is natural to us may not be that in which Oriental or African or Latin American can most fully enter into fellowship with the Unseen. Dr. Cheng Ching Yi puts it courteously but clearly. "The acceptance of things that come from the Occident as being a part of Christian truth has led to the discarding of not a few of the acceptable and beautiful ancient customs of the Chinese people. . . . The readjustment of many church customs and rituals, in order to make them more in keeping with the temperament and taste of the people of the land, will make the teachings and ideals of Jesus Christ more attractive and intelligible to the seekers after truth and light which can be fully supplied only by the Christ of the Christian religion." [2]

One morning in Japan I visited two places of worship. One was vividly and unmistakably Japanese. It must have been recognized as Japanese had it been met in the Sahara desert. It was a Buddhist temple, lovely in the line of curved roof and rich in coloring. Splendid trees and graceful

[2] *International Review of Missions*, July, 1923.

stone lanterns marked the approach to it. It was one of the beauty spots of beauty-loving Japan. The other was the chapel of a Christian school. It was just a place, and a dreary one; a square frame building, without one grace of line or color, drab and weather-beaten outside, drab and unadorned inside. "How utterly foreign to everything Japanese it is," my friend said as we came away.

I was strongly reminded of that morning in Japan by an article written by an Indian professor in a Christian college in Ceylon: "In oriental countries the kings and nobles often lived in humble dwellings, but put their best into places of worship," he writes. . . . "Turn to Ceylon today and examine the churches. . . . The smaller churches are little sheds. . . . What poor gain after the gorgeously colored temples, painted and adorned by the people themselves! The so-called cathedrals and churches of the towns have been built in a debased form of Gothic architecture, and rarely has an attempt been made to use local talent. . . . Ceylon is a tropical land, and colors bright and gay meet us at every turn. Our very skins are colored. Look at the clothes the people wear, and enter one of the temples and notice the color there. Yet Christianity is offered bereft of all color and beauty." [3]

[3] H. W. Medikawa, *International Review of Missions*, January, 1924.

We ourselves have done similar things in America. What a contrast some of our barren little mission chapels offer to the warmth and brightness of the churches of the homelands of those who worship in them.

Forms of worship are even more important than church buildings. As long as there are different temperaments among human beings, the ways of worship which will kindle a sense of God's presence in one heart will leave another untouched, or may even be repellent. If we of the Anglo-Saxon race need as varied expressions for our worship as we do, how much more must we accord full freedom to Christians of other races to worship God in their own way. Too often in the past we have unconsciously erected barriers between God and those who sincerely desired to worship him, by insisting that Christians of other races adopt Anglo-Saxon forms of worship instead of those natural to them.

Most of the world's progress seems to be by the "trial and error" method, and the Christian missionary movement has been no exception. That Christianity has not always appealed to those with whom we have sought to share it is not because Jesus Christ is not so irresistibly attractive a figure to them as to us, but because our Western religious forms and formulations, architecture and music, have sometimes made Christianity seem

alien to those whose heritage and tastes are not Anglo-Saxon. Our failure to realize the value of other expressions of Christianity than our own has even led us sometimes to oppose the use, by Christians of other races, of symbols and forms of worship which would have interpreted Christian truth to their people far more clearly than can any ceremonials or customs from the West, and would have made Christianity seem their very own.

But increasingly we are realizing the greatness and universality of our Lord. It becomes more and more clear that he can be comprehended only as every race and nation contributes its own interpretation of him, and its own expression of love and reverence for him. A recent letter from China tells of a Chinese Christian church, typically Chinese in its architecture, in which Christian hymns are sung to Chinese music. More and more such churches will become the rule, not the exception. I read, too, not long ago, of a "mission" church in an American city replaced by a new building to which Anglo-Americans had contributed money, but of which every detail was planned by the beauty-loving Latin Americans who were to worship in it.

United Loyalty to a Common Lord

Of fundamental importance for all of us who would share in the Christian adventure of fellow-

ship is recognition of the supreme significance of Jesus Christ, and the comparative insignificance to Christians of other races of the denominational distinctions of Western Christianity. In every part of the world the progress of the Kingdom of God is retarded by divided effort, sometimes even by rivalry and competition. Our home mission boards tell of the need of money and workers for Christian work in many neglected sections of America. But only the evidence of one's own eyes is needed for the other side of the picture. The story told by the proportion of church steeples to houses, in town after town, village after village, is one which he who runs may read.

The perpetuation of denominational distinctions in non-Christian countries is certainly no less serious a problem than it is in our own. There is discouragement amounting almost to despair in the following letter from a missionary in the Philippines: "I am profoundly discouraged, not at the opportunities that lie all around us so wonderfully in the Philippines, but at the blind un-Christlikeness of the American churches. For years we have been laboring toward the elimination of these denominational differences which mean nothing to the people of the Philippine Islands. . . . Having led the people of the Philippines to Jesus Christ, why can you not let them decide the form of organization to use?" [4]

[4] The *Christian Century*, November 19, 1925.

The protests and pleas of national Christians cannot be taken too seriously. "Do the missions aim at winning non-Christians to Christ or to the different sects of the church?" a Christian of India asks us. "We are bewildered at the attempt of the different Christian bodies to introduce wholesale the different sects of the English churches. In England these divisions have a historical background, but what do they mean to us here?" [5] Professor Rallia Ram, in an address at the 1925 meeting of the All-India Christian Conference, stated: "A matter needing constant attention and closest cooperation between the missionary bodies and ourselves is the evolving in India of one Indian church, and minimizing the present denominational divisions which are very detrimental to our growth and progress. There are over one hundred and sixty denominations working in India, with their traditions and differences. The situation thus created is most serious and is bound to retard our progress in more than one way. It is a happy augury of the times that the foreign missionaries and missions have begun also to realize the baneful effects of these differences which practically only amount to difference in forms of worship." [6]

The first national Christian Conference of the

[5] H. W. Medikawa, *International Review of Missions*, January, 1924.

[6] Quoted in the *Christian Century*, February 26, 1926.

Church of China expressed itself on denominationalism in the following vigorous and clear-cut statement:

"We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

"We recognize fully that denominationalism is based on differences the historical significance of which, however real and vital to the missionaries from the West, is not shared by us Chinese. Therefore denominationalism, instead of being a source of inspiration, has been and is a source of confusion, bewilderment and inefficiency.

"We recognize most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the United Church that can save China, for our task is great and enough strength can only be attained through solid unity.

"We believe that there is an essential unity among all Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to

remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China."

There is much to indicate that we are seeing with increasing clearness the value of uniting all our efforts in the cause to which our common devotion is given. In every mission field the amount of work which is being carried on by several denominations in cooperation is steadily increasing. Union colleges and universities, union medical schools and theological seminaries, union presses and union mission buildings, are everywhere demonstrating that cooperation in Christian work is not only right in principle but economical and effective in practice. The union Christian colleges for women in Tokyo, Nanking, Peking, Madras, Lucknow, and Vellore (medical); the union universities—Nanking, Peking, Shantung, Fukien, West China—and the union Chosen Christian College in Korea; the union theological seminaries in Porto Rico, Mexico City, Rio de Janeiro, and Manila; the union mission book stores in Mexico City and Rio de Janeiro; the central mission buildings and headquarters of Shanghai and Rio de Janeiro—these are but a few of the examples which might be given of interdenominational cooperation in Christian missions today.

Some of these interdenominational enterprises are, however, hampered by the fact that when missionary appropriations are reduced, their budgets

are among the first to be cut. As a recent report puts it, "denominational enterprises are considered as mandatory from their constituencies, the plain clothes which are necessary to keep the family respectable, while interdenominational projects are a kind of dress-suit used only when one feels prosperous." [7] Yet no missionary investments are more worthy of the most generous support. That other denominations share in them does not make them any less truly our own. Such sharing eliminates much unnecessary duplication in equipment and staff, and thus ensures a far stronger and more effective work for the money invested than would be possible if each denomination were working separately. Most of all, these union institutions are visible and convincing evidences of the fundamental unity in Christ of those who bear his name.

So quietly that many of us may be scarcely aware of it, but so effectively that the results are among the most hopeful signs of the dawn of a new day, the home missionary forces have been working toward denominational cooperation in America. For example, in Idaho and Montana, by a joint agreement brought about by the Home Missions Council, all the unchurched areas have been allocated, one by one, to the exclusive responsibility of a single communion. In Santo Domingo the

[7] Annual Report of Committee on Cooperation in Latin America for 1926, p. 5.

Committee on Cooperation in Latin America has perfected a plan by which the various agencies have gone further still, and instead of simply agreeing to keep out of each other's way have established a united "Board of Christian Work," which follows a single comprehensive program.

Full of hope for the future is the growing recognition that great problems can be solved and great tasks achieved only as they are dealt with by all the Christian forces concerned. Such interdenominational bodies as the Committee on Cooperation in Latin America, the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference, and the Federation of Woman's Boards of Foreign Missions have given convincing proof of the value of the united facing of missionary tasks by the missionary bodies of the various denominations. The formation of the International Missionary Council is a recognition of the fact that the world Christian task must be faced both interdenominationally and internationally. Splendid signs of a new day are the national Christian councils of India, China, and Japan, in which all the Protestant Christian forces of the countries, national and missionary, are thinking, planning, and working together.

It is the youngest Christian churches, which have less of tradition and less of organization to bind them, that have gone farthest in achieving unity

in one Lord, and one faith. On September 1, 1927, the First General Assembly of the Church of Christ in China will meet in Hangchow, to effect a union of nineteen denominational groups, which will include more than one fourth of the Protestants of all China. The Church of Christ in China, a recent article [8] states, is not an endeavor for uniformity. It is rather "a holy venture to unite all evangelical bodies in China in one organic body for worship, mutual edification and service, asking none to sacrifice beliefs which they deem vital to Christian living, none demanding of the others conformity to their particular tenets, but each making a contribution to the enrichment of all. . . . That the present plan of organization and basis of union is far from perfect is readily acknowledged. But," the article adds, "it should serve as an adequate point of departure for our ultimate goal—one indigenous Christian church for China, a church which will at one and the same time continue in sympathy and harmony with the Christian life and hope and faith of the churches of the West, and also be expressive in worship, fellowship and service to the Chinese Christian in ways suited to Chinese culture and customs. This ideal will not be realized until each one of the existing denominations in China has come with her contribution into the united church."

[8] A. R. Kepler, the *Chinese Recorder*, January, 1927.

What hope and help for the future unity of all who love the Lord Jesus Christ may be coming from the East!

The Unobscured Christ

Immeasurably important is the recognition that Christ is greater than Christianity. Christianity is the name we give our thoughts about him, groping, imperfect thoughts. And he is infinitely greater than our thoughts. Christianity, too, is the term we apply to the organized religious life we have built up about these thoughts of him. And that is full of imperfection, while he is "without defect or shadow of defect." All over the world today sharp and clear-cut distinctions are being made between Christ and Christianity. In our own country there are groups who will hiss when the Christian church is mentioned, and flame with enthusiasm at the name of Jesus Christ. There are men and women whose whole lives are an expression of the compassionate love of Christ, but who feel that while organized Christianity has succored individuals, it has too often passed by on the other side and left untouched great problems of human life which are the cause of widespread suffering. They have little faith in Christianity, but Jesus Christ is to them not only the supreme figure of history, but a daily example and inspiration.

In the Chamber of Deputies of Mexico, not many months past, Congressman Diaz Soto y Gama spoke the following words, amazing words for a political discussion, but so applauded by his hearers that there could be no doubt that what he said was an expression of their own thought and conviction:

"I shall close my discourse and I wish to open it by honoring that holy name which the church has forgotten, namely, Jesus the Christ. . . . The thinking men of this Assembly and the thinking men of Mexico believe in and love the Christ. . . . We know of nothing more beautiful, more revolutionary, more moving, more holy, or more progressive than the gospel of Christ. . . . We who constitute the revolutionary party would rise above our past failures, for along with the great things we have done we have sinned, and there is but one person who can save us, namely, Jesus our Lord. . . . Gentlemen, I do not agree with Mr. Trevino that the future of Mexico and the future of humanity depend upon the solution of the economic problem. The problem of Mexico, as of the world, is the problem of raising our moral standards. . . . Yet morality alone is not sufficient. Christ and only Christ is the solution to this problem! . . ."

"The most momentous religious development in the world today," is Mr. Gilkey's appraisal of the significance of the distinction which the whole

Orient, from Suez to Japan, has now begun to make between Jesus Christ on the one hand, and Western Christianity on the other. Christianity, he reminds us, was carried to the Orient "in a Western package, with Western wrappings, strings, postage stamps, return address, and addressed in a Western hand." Suppose these Western wrappings were stripped away? Suppose that Jesus Christ were lifted up in all his compelling beauty, unobscured by the Western externalia with which we have surrounded him? What would happen in that East where he was born and lived the days of his flesh? If he has come unto his own and his own have received him not, is it perhaps because our Western theological thinking and ecclesiastical organization have so hidden him that they have not been able to see him clearly? Many of them say so. "We have been unwilling to receive Christ into our hearts," a Hindu says, "but we alone are not responsible for this. . . . Christian missionaries have held out to us Christ completely covered by their Christianity." [9] "We will take Christ; you can keep your 'ianity,'" another Indian said to Professor Oscar Buck during his recent stay in India. And a Christian leader, Mr. Shoran S. Singha, a secretary of the Y.M.C.A. of India, in a recent article in the *Indian Social Reformer*, states succinctly: "An educated Indian would like to be, and at-

[9] W. Holland, *The Goal of India*, p. 206.

tempts to be, something like Christ, but he has no desire to be called a Christian. Instead of throwing Christianity overboard, India's educated men have begun to make a distinction between the Christ of Christendom and the Jesus of the gospel. The former they will not touch, but the latter is drawing them more and more." [10]

The same attitude is evident in China. It is a striking fact that out of one hundred and twenty-five anti-Christian articles recently published in Chinese periodicals, only one was against Christ himself. Eighty out of ninety-five such articles published by one magazine were specifically directed against the institutionalized and creedalized expressions of Christianity. A recent statement of the Foreign Missions Conference reads: "There is a large group of very sensitive Chinese young men today who are trying to discover whether Christianity is a life or a set of doctrines or a church organization. They strongly suspect that the heart of the matter is the life of Christ, but that Western Christians, in fear lest this life with all its implications would not be understood, have had to do a lot of things about it which serve to obscure its true beauty and not to illumine it. Most of them are ready to admit that Jesus Christ proclaimed very vital truth. But they are not willing to subscribe to Western interpretations of that

[10] Quoted in the *Christian Century*, March 11, 1926.

truth. If somehow we could hand them the unadulterated gospel, free from our Western theological appurtenances, they could be won to his life service." [11]

A leading Chinese Christian recently declared that if Christianity was to go forward it must "present Christ rather than church traditions or theology." [12] Another, Dr. Cheng Ching Yi, says frankly: "The foreign taste of Christianity is too strong for the people of China to like it. In introducing to the people of the East the teaching of Jesus, the missionary has brought with him many of the traditions, customs, habits, interpretations, that he acquired in the West. . . . We make no reflection on the good work done by the worthy men and women of bygone days. They could not, believing as they did, have done otherwise. We should undoubtedly have done the same had we been in their position. . . . But the day for better things is dawning.[13]

A day for better things for all of us; for the East's clearer vision of the unobscured Christ will bring new light to the West. His manner of life, his ways of thought and speech, his sense of values —are not all these far more akin to the Orient in

[11] "The Present Situation in China and Its Significance for Christian Missions," pp. 17, 18.

[12] Quoted by Mr. S. C. Leung in the *Chinese Recorder*, July, 1926.

[13] *International Review of Missions*, July, 1923.

which he lived, than to the occidental civilization of the twentieth century? Can we doubt that the people of the East will illumine for us many of the unsearchable riches and beauties of that radiant personality?

Not Leaders but Fellow Workers

Appreciation of other peoples, sympathy with their search for truth, respect for their own expressions of their Christian faith, recognition of the value of their contributions to our understanding of our Lord—these qualifications for service in the Christian world task of today all have their roots in a fundamental attitude without which everything else counts for little. It has always been important; today it is imperative. It is the attitude of friendship, with all the reciprocity, the mutuality, implied in those words.

An inescapable and most significant element of the present situation on almost every mission field and among almost every people is the growing intensity of the sense of nationalism. Coinciding with this is the fact that in the well-developed mission fields the national Christian church has become, or is rapidly becoming, of age. The inevitable and wholly natural and right result of these two facts is that the Christians of other nations and races are deeply concerned that their

Christianity shall be their very own, flesh of their flesh, and bone of their bone. They are determined that their church shall be not something foreign, grafted on from without, but an indigenous growth, rooted deep in their own soil. It is scarcely possible to pick up a missionary periodical or book without finding the discussion of this subject given prominent place. "The Nationalization of the Evangelical Churches in Latin America," "Mexican Churches and Mexican Leadership," "Making Christianity Indigenous in China," "Baptist Independence in South China," "The Relation of Church and Missions in India," "The Indianization of the Indian Church," "Are Missionaries Still Wanted in Japan?"—one could multiply such subjects of recent magazine articles indefinitely.

The same realization of maturity and the same healthful desire to bear responsibility is present in this country. Some fifty or more years ago the home missionary movement established colleges for the education of the Negroes. Now the men and women who have studied in those colleges are, by training and experience, ready for leadership, and the Negroes are asking for representation on the boards and administrative staffs, as well as on the teaching staffs. The recent election of Dr. Mordecai Jones to the presidency of Howard University is a recognition of the justice of this desire.

It is natural that the desire of nationals of other

races to assume leadership in Christian work in their own nations and among their own people should give rise to the following question: Is there any need for further help from the Christians of other countries and races? An editorial in the *Chinese Recorder* of July, 1926, on "Are missionaries still wanted in China?" states that of fifteen letters received from prominent Chinese Christians in reply to a letter asking that question, "none of the replies evinced the least doubt that missionaries are still wanted and needed in China." The editorial goes on to say, however, that the writers of the letters "divide the missionaries into two main types. One type they do not want, the other they do."

The situation is characteristic. In no mission field do the Christian nationals desire the withdrawal of missionaries. Even in Japan, the country in which national self-consciousness developed earliest, national Christians have been very specific in their statements that they still desire coworkers from the West. But everywhere national Christians are also being very specific in stating that the missionaries who can be of service in the future must come as friends and colleagues rather than as leaders or directors. Dr. Cheng Ching Yi has put the case well, and his words apply to other fields than China. "When the infant church saw the light for the first time in China, she found her-

self well wrapped up in the protecting arms of the big, capable and kind nurse that we call foreign missions. For feeding, caring, leading, and instructing, this dutiful nurse proved to be a faithful one. Little by little the child grew, began to think for herself and to attend to her own affairs. The nurse is proud of the result of her years of tender care and loving devotion. But at the same time she must also recognize that her own position is becoming less and less prominent. . . . Lest we lead people to think that the services of the missionary are no longer needed, let us make it clear that the opposite is the truth. They are more needed today than ever before. We welcome men and women who come to China with the definite understanding in mind that they come to help rather than to dominate, to learn as well as to teach, to be friends rather than to be leaders, to be sympathetic and not dogmatic. On behalf of the Chinese church we appeal to such men and women 'to come over and help us.'"

An article in the *International Review of Missions* with the suggestive title, "Not Leaders, but Saints and Servants," [14] written by a missionary of India, expresses the point of view of many a missionary today, who, so far from desiring to control, asks nothing better than to be among his fellow-Christians of other races as one who serves. "I

[14] J. C. Winslow, *International Review of Missions*, July, 1923.

stand here as a servant of a Chinese body, and as such I am proud to be here. To be China's servant I take as the greatest honor that has ever been done me," [15] Dr. Henry T. Hodgkin said on his appointment as one of the secretaries of the National Christian Council of China. "The types in the missionary body are various," another missionary of twenty-nine years' experience in China writes, but goes on to say that there are three or four simple propositions on which it should be possible for them all to unite, one of which is that "missionaries are servants." [16]

Surely one of the qualifications for any of us who would share in the Christian adventure of world fellowship is willingness to decrease that others may increase. But in nothing that I have seen written by Christians of other races have I seen the word "servant" used as descriptive of the kind of missionary desired. From reading and from conversations with them I get a very different understanding. They do not want rulers. That is unmistakably clear. But neither do they want servants. That seems no less clear. Rather they want Christian fellow-workers of other races who, in their devotion to a great shared task, will never think of difference of race, nor care who is leading or who is following. What they want is succinctly

[15] Quoted in the *Chinese Recorder*, February, 1923.
[16] F. S. O'Neill in the *Chinese Recorder*, May, 1926.

stated by K. T. Paul, one of India's Christian leaders. "India desires her friends from abroad to come in the attitude of fellow-students and fellow-workers. We shall greatly profit if we can think and work with you in fellowship." [17]

It is heart-warming to read that at the recent annual session of the All-India Christian Conference, its president, Professor K. L. Rallia Ram of Lahore, spoke with hearty appreciation of "the change for the better in the relationship between the foreign missionary societies and the Indian Christian community." "One cannot help offering his felicitations," he said, "to some of the missions who have shown a great liberality in changing their constitution and giving Indian Christians a proper share in all their deliberations." [18]

Joy is made full when there are no more leaders and followers, but friends and comrades in a common cause. And no one who has had real acquaintance with missionaries will deny that the tribute paid them by David Yui, Chinese chairman of the National Christian Council of China, is well deserved. And it furnishes a most convincing answer to the question whether the Christians of China desire the continued presence of Christians from other countries. "The missionary life," he said, "is the best and highest gift from the Chris-

[17] Quoted in the *Christian Century*, February 25, 1926.
[18] *Ibid.*

tian movement of the West to the Christian movement in China. It is not only beautiful, inspiring, and helpful to man, but also most acceptable and pleasing to God. It is this type of life which more than anything else helps make a reality the Fatherhood of God and the Saviorhood of Jesus Christ. We do treasure this best and highest of all gifts to the Christian movement in China. Christian missions may terminate before long. It is our sincerest hope that the presence of Christian workers from other lands will never be discontinued in the Christian movement in China."

Whether or not "this best and highest of all gifts" to other countries and other peoples is continued depends upon us in the home churches. Missionaries can be full sharers in this Christian adventure of fellowship only as we also are understanding sharers in it. The vigorous words of a former missionary are addressed not to missionaries but to us: "This is the hour of greatest peril to Christianity in the East, and of the greatest hope. Peril if we continue foreign control over any part of it, any of its personnel, its finance or its policies. We must set Christianity free." [19]

In other words, we believers in and supporters of the Christian missionary movement must gratefully recognize that our hopes and prayers have been answered. The work into which we have put

[19] Robert E. Lewis, the *Outlook*, February 10, 1926.

gifts and hearts has borne such fruit that there can never again be any thought of the exercise of lordship over the faith of our fellow-Christians of other races. We are rather to be, like the apostle of old, helpers of their joy. Recognizing this, we cannot but realize that we must make no demands or requirements of missionaries which would in any way bind or hamper them in their work with their fellow-Christians of other races. Thus to restrict them would cause them personal embarrassment, and would be seriously detrimental to the work we have entrusted to them. We must accord them full freedom to follow the course to which their own first-hand knowledge of the situation, their own wisdom, and their own consciences direct them. More than that, we must recognize that in the lands where Christianity has come of age, missionaries must work under the direction of the Christian movement of each country rather than under ours. They are to serve not us but the Christian forces of the country to which we have sent them. On such a basis they are our gifts to the Christian churches of other nations, rather than our agents. We have hoped and worked and prayed for the day when Christianity would be strong enough in non-Christian lands to make this possible. At times when things that are discouraging loom large it is steadying to remember this wholly encouraging assurance of progress.

As with "this best and highest of all gifts from the West," so must it be also with our other gifts to the well developed mission areas. The funds as well as the workers from the West must more and more come under the direction of the national Christian church. The same principles and practical reasons apply to both. Long-distance direction is inefficient, and makes the full spiritual self-expression and independence of the national church impossible. It is wholly right that the Christian forces of any country should wish to determine the use of money given for Christian work there. One of the findings of the conference held with Dr. John R. Mott in Shanghai in 1925 expresses the conviction of both the national Christians and the missionaries. After stating that the conference is agreed that Christians from the West still have a large place in China, the statement goes on to say: "At the same time we must seek a better proportion in the financing of the budget for the whole work. It is possible to give too large a proportion of available funds to the maintenance of missionaries as compared with the amount provided for directly Chinese work. We would strongly and joyfully declare to the churches and mission boards that from now on the central task and aim is the support of the program of the Christian church in China." [20] Christianity can come to full ma-

[20] Bulletin of the National Christian Council, March, 1926.

turity in other lands only as the supporters of missionary work are willing to permit the national Christian churches to control the disbursement of the gifts from abroad. For sooner or later, in each and every part of the work, the question of money is certain to come up. A secretary of one of the large mission boards of Great Britain states clearly what our attitude must be if the national churches of other lands are to be truly independent: "Any subsidies given by the home board to a church in the East should be given as to any similar church in the West, and that church should have full authority as a church to spend its resources as God guides it." [21]

It is sometimes argued that the national churches of the mission field are young, and therefore inexperienced and apt to make mistakes. But how is experience gained, save by the assuming of responsibility? And as a wise missionary bishop pertinently remarked when the question of financial control was under discussion, "Why should we foreigners insist on making all the mistakes ourselves?" Moreover, as someone else has pointed out, "there is great fellowship in mistake-making!"

It will be a long time before the Christian churches on mission fields, abroad or at home, can become fully self-supporting. As long as the

[21] Frank Lenwood, in *International Review of Missions*, October, 1923.

church of America is stronger numerically and economically, so long must it help younger and smaller churches, especially those in countries where poverty is the rule rather than the exception. Our gifts will be needed as long as we can foresee. And certainly we should be sorry to have no share in the progress of Christianity in other lands and among other peoples. For through such sharing there comes to us, as well as to those whose privilege it is to work in daily contact with the Christians of other races, that fulness of joy which is the fruit of a fellowship in which all give and all receive, all learn and all teach, all make rich and all are made rich.

Worldwide Adventures in Fellowship

Is the day of Christian missions over? Or is it drawing to a close? These questions are being frequently asked today. If Christian missions are conceived as a spiritual charity to benighted souls, if Christian missionaries are thought of as Lords Bountiful, going forth to "do good" to "poor heathen," the answer is perhaps yes. But if Christian missions are conceived—as surely they are, by those who are in touch with them and know their work—as the united worldwide efforts of all Christians everywhere to make the whole world Christian, then the task of Christian missions, so

far from drawing to a close, is hardly more than well begun.

But that Christian missions have come to a new period of development is clear. "Protestant missions," a professor of missions said recently, "are experiencing the most pronounced transition they have yet undergone." [22] Two things are primarily responsible for this. One is the direct bearing upon the work of Christian missions of the present world situation. Many of the countries in which missions are at work are in the midst of great revolutions, intellectual, industrial, social, political. East and West, once so widely separated, are now in close and ever closer touch. Races which once went their several ways are daily rubbing shoulders. These close and constant contacts have resulted in a new attitude on the part of non-Christian peoples toward the civilizations which have been designated as Christian. International and interracial relations which have seemed the negation of the spirit of Jesus have led to the serious questioning of Christianity itself. The significance of all these things for Christian missions and their future cannot be exaggerated. New occasions are revealing new duties, new problems, new opportunities.

But their own achievements are also responsible for the fact that Christian missions are standing on

[22] Kenneth S. Latourette, the *Chinese Recorder*, January, 1927.

the threshold of a new day. Because they have succeeded in winning men and women to Jesus Christ, and have brought them up in the nurture of the Lord, those who once were counted babes in Christ have now come to unmistakable maturity. Where once there were only scattered groups of newly won converts, there are now indigenous churches, with all the vigor and capacity for growth which is characteristic of youth. These things, too, have a significance for Christian missions and their future which cannot be exaggerated.

None can say what great new things the future holds. A few things, however, may be safely prophesied. We shall enter new paths, some as yet undreamed of, others glimpsed but still unblazed. But new paths and old will lead to the same great goal. For the fundamental purpose of Christian missions is the same yesterday and today and forever, until God's will is done on earth as it is in heaven. For the aim of Christian missions is nothing less than to make the whole world Christian. That aim will not change.

With equal safety we may prophesy that we shall grow in understanding of the depth and height and breadth of that aim. "I have many things to say to you," our Master said, "but ye cannot bear them now." Only little by little can our human understandings grasp the purposes of

God. The full glory of them would blind us, and their measureless greatness overwhelm us. If we could see the end from the beginning we might never have the courage to take the first step. When, in obedience to the great commission to make disciples of all the nations, the Christian church put its hand to the task of Christian missions, it set no geographical boundaries. The field was the world. But our definition of the missionary objective and method was not so inclusive. Only by taking the first steps did we come, little by little, to understand all that it means to make disciples of all the nations. At first we thought that to win converts to faith in Christianity was the total task. Even the need of Christian schools and hospitals was not always recognized, or they were included in the missionary program only as a means to the end of evangelization. But the very sharing of our Christian experience and treasures has made us see that to win human beings to Jesus Christ, and to bring the whole realm of human relationships under his influence, are two parts of one indivisible task, neither one of which can be achieved apart from the other. For it is of the very essence of Christianity to seek and save that which is lost, that which is far from the God who is our eternal home, whether it be a human being or a human institution. Our understanding of the full greatness and glory of the purpose of

Christian missions has grown with experience, and will continue to grow.

Today's task is far greater than yesterday's vision. But the Christian forces of today are greater than those of yesterday. In their united strength lies the hope of achieving the great purpose of Christian missions. One of the most convincing evidences of the vitality of the Christian faith of the young Christian churches of non-Christian lands is their missionary ardor. The sacrifices which their members have made to send messengers of the gospel to sections of their countries where no Western missionaries have gone is one expression of their missionary spirit. And their clear recognition of the church's responsibility for the unwon fields of industry, race and international relations is one of the noblest evidences of the inherently missionary character of Christianity which the centuries have shown.

One more prophecy is therefore safe. The Christian missions of the future will not be divided into "mission fields" and "sending-countries," but all will send and all will receive in the fellowship of a worldwide task. The missionaries of the future will be of every nation and every race. They will go from East to West as well as from West to East. As the Christian churches of other lands grow in strength and unity, we may expect more and more enrichment from them.

When, not long ago, the members of one of the great Christian denominations of this country gathered for the opening session of their annual convention, every eye was caught by a banner at the front of the convention hall. Many had come to that convention in anxiety and distress of spirit. Would the honest differences of conviction which were sure to be brought out during the days ahead, prove to be so serious that it would seem impossible for those who differed to continue in the fellowship of the same denomination? On the banner, stretching across the platform where none could miss its message, were seven words, "Agreed to differ, but resolved to love."

Before the opening hymn had been sung, the keynote of that convention had been struck. A voice had spoken to that great company of men and women, a clear, compelling, winsome voice, pointing the way by which those who honestly differed might yet walk together as brothers. It was not the voice of one of their own leaders. It was not the voice of one of their own nationality or race. It was a voice from China, the voice of Timothy T. Lew, a young Chinese Christian who a few months earlier, at the First National Conference of the Christian Church of China, had spoken those greatly simply words. In the spirit of that message from the Christians of China a great American denomination met and passed through a

critical moment in its history, "agreed to differ, but resolved to love."

Full of possibilities is the plan for the establishment of fraternal relations between individual churches of different nations. Many a church might follow the example of the Hyde Park Baptist Church of Chicago, which recently addressed the following letter to the Chinese Christian Church in Tientsin:

"Dr. P. L. Chang, Nankai College, Tientsin, China:

Dear Dr. Chang:

During recent years a most interesting and helpful plan of fellowship between individual churches has been developing in different parts of the world. For some time our church here at Chicago has been considering this plan, and has finally come to the unanimous decision that we would like very much to establish such a relationship with your Chinese Christian Church at Tientsin. The relationship would be purely one of fellowship, and wholly unofficial, carrying with it no responsibility on either side. It would be a thoroughly mutual affair in which each of us would share with the other our problems, difficulties, activities, successes, and experiences. By the exchange of printed materials and pictures, by occasional friendly letters, and by personal visitations we would come to know and understand each other, and thus build up a mutually helpful and lasting fellowship. Whenever one of your members plans to come to America, we hope you will give him a letter to us, and make sure he pays us a visit so that we may have the privilege of knowing him

personally, and in order that he may take back to you a first-hand report of us and our work here. We would plan to do likewise in case of any of our members visiting China.

We would be especially glad to have any of your members who may be spending any extended time in Chicago affiliate with us and make our church their church home during their stay here.

May this relationship tie us into a closer bond of brotherhood amidst the many distracting phases of life in the world today, is our most earnest prayer.

Yours in Christian fellowship,

More and more we are realizing how much the Christians of other races have to give us, and are asking leaders from among them to visit our country and speak in our churches and conferences. Dr. Uemura, the Rev. Toyohiko Kagawa, Dr. Hiroshi Hatanaka, Miss Michi Kawai, and Madame Yajima of Japan; Dr. Cheng Ching Yi, Dr. T. T. Lew, Mr. T. Z. Koo, Dr. Mary Stone, and Dr. Ida Kahn of China; Dr. J. J. Cornelius, Dr. B. P. Hivale, Sadhu Sundar Singh, and the Maya Dass sisters of India; Dr. J. E. Kwegyir Aggrey of Africa, are but a few of the Christians of other races who have in recent years brought new spiritual insight and strength to the Christians of the West. Such interchange of Christian leaders is a suggestion of the much more complete give and take of the future. "Whatever be the country and

people, the existence of the right kind of missionaries therein from another country is desirable," a Chinese Christian wrote recently. "For this reason the Christian life of England and America would be immensely richer if missionaries of the Great Commission from China and India were to go there in turn." [23]

Under the trees of Princeton University's campus a group of young people stood, a few months ago, shoulder to shoulder in a great circle. It was evening and their faces were barely distinguishable in the dim light. Suddenly a candle flamed, lighting up the face of the American student who held it. He handed on the light to his neighbor and a young Chinese face shone out of the darkness. The Chinese lit the candle of the American beyond him, and that candle in turn passed on the flame to the Japanese who stood next. On and on the flame was passed until every candle was alight. Then it was seen that no member of the circle stood next to a member of his own nation. Each had received his light from a fellow-Christian of another race. If, in the wind, anyone's light flickered or went out, his neighbor from the other side of the ocean protected or relighted it. There in the quiet of that autumn evening they stood, each holding high the flame which each had received and

[23] Lin Pu-chi, the *Chinese Recorder*, January, 1927.

each had passed on, East from West and West from East.

In the symbol of that shining circle lies the hope of the future—a total church confronting the total need of the world with the irresistible might of varying gifts and powers united in the service of one Lord and Leader. In the fellowship of that worldwide circle we can dare to face the worldwide problems of race, of industry, of international relationships. In the clear light of its blended flames we can see, undaunted, their complexity and difficulty, can even bear to look upon their tragedy and bitterness, finding quietness and confidence in the assurance that the worldwide church of Christ *can* be sufficient for these things.

READING LIST

READING LIST

In preparing the following list, nothing more has been attempted than to suggest from the wide range of literature on Christian missions a few books that are readily available as reference for the general reader.

The pamphlet of "Suggestions to Leaders" which has been prepared to accompany this book contains a number of additional references to books of more specialized character.

Interdenominational publishing agencies are indicated by the following symbols:

M.E.M., Missionary Education Movement, New York
C.W.H.M., Council of Women for Home Missions, New York
C.C., Central Committee on the United Study of Foreign Missions, North Cambridge, Mass.

Books marked with these symbols may be secured through denominational literature headquarters.

Books marked "out of print" are available through many libraries.

MISSIONARY PRINCIPLES AND POLICIES

Adventure of the Church, The. SAMUEL MCCREA CAVERT. C.W.H.M. and M.E.M. 1927. $1.

Business of Missions, The. CORNELIUS H. PATTON. Macmillan Co., New York. 1924. Special edition available through denominational boards. $1.

Christ of the Indian Road, The. E. STANLEY JONES. Abingdon Press, New York. 1925. $1.

Church and Missions, The. ROBERT E. SPEER. George H. Doran Co., New York. 1926. $1.75.

Church in America, The. WILLIAM ADAMS BROWN. Macmillan Co., New York. 1922. $2.

For a New America. Coe Hayne. C.W.H.M. and M.E.M. 1923. 75 cents.

Missions and World Problems. C. H. Fahs. Association Press, New York. 1925. $1. (Chap. VI)

New Home Missions, The. H. Paul Douglass. M.E.M. 1914. 75 cents.

Straight Way Toward Tomorrow, A. Mary Schauffler Platt. C.C. 1927. 75 cents.

Study of Christian Missions, A. William Newton Clarke. Charles Scribner's Sons, New York. 1900. $1.

Task in Japan, The. A. K. Reischauer. Fleming H. Revell Co., New York. 1926. $1.

Whither Bound in Missions. Daniel J. Fleming. Association Press, New York. 1925. $2.

Why and How of Foreign Missions, The. Revised edition. Arthur Judson Brown. M.E.M. 1921. 75 cents.

CHRISTIANITY AND WORLD PROBLEMS

Industry

Acquisitive Society, The. R. H. Tawney. Harcourt, Brace & Co., New York. 1920. $1.

Causes of Industrial Unrest, The. John Fitch. Harper & Brothers, New York. 1924. $3.

China in the Family of Nations. Henry T. Hodgkin. George H. Doran Co., New York. 1923. $2. (Chap. IX)

China's Challenge to Christianity. Lucius Chapin Porter. M.E.M. 1924. 75 cents. (Chap. II)

China's Real Revolution. Paul Hutchinson. M.E.M. 1924. 75 cents. (Chap. VI)

China To-day Through Chinese Eyes. (Second Series.) T. C. Chao and others. George H. Doran Co., New York. 1926. $1.25. (Chap. II)

Christ and Labour. CHARLES F. ANDREWS. George H. Doran Co., New York. 1924. $1.75. Out of print.

Christianity and Economic Problems. A discussion group textbook. Association Press, New York. 1922. 50 cents.

Church and Industrial Reconstruction, The. Prepared under direction of Committee on the War and the Religious Outlook. Association Press, New York. 1920. $1.

Cost of a New World, The. KENNETH MACLENNAN. M.E.M. 1926. $1. (Chap. II)

Creative Forces in Japan. GALEN M. FISHER. C.C. and M.E.M. 1923. 75 cents.

Labour in India. JANET KELMAN. Allen & Unwin, London. 1926. 10s. 6d.

Missions and World Problems. C. H. FAHS. Association Press, New York. 1925. $1. (Chap. IV)

New World of Labor, The. SHERWOOD EDDY. George H. Doran Co., New York. 1923. $1.50.

What's on the Worker's Mind. WHITING WILLIAMS. Charles Scribner's Sons, New York. 1920. $2.50.

Women in Industry in the Orient. A Source Book. Womans Press, New York. 1926. $1.50.

Race

All Colors. A Study Outline on Woman's Part in Race Relations. Association Press, New York. 1926. $1.25.

And Who Is My Neighbor? An outline for the study of race relations in America. Association Press, New York. 1924. $1.

Basis of Racial Adjustment, The. THOMAS JACKSON WOOFTER, JR. Ginn & Co., New York. 1925. $1.40.

Christianity and the Race Problem. J. H. OLDHAM. George H. Doran Co., New York. 1924. $2.25.

Clash of Color, The. BASIL MATHEWS. M.E.M. 1924. $1.25.

Missions and World Problems. C. H. FAHS. Association Press, New York. 1925. $1. (Chap. I)

Of One Blood. Robert E. Speer. C.W.H.M. and M.E.M. 1924. 75 cents.

Race and Race Relations. Robert E. Speer. Fleming H. Revell Co., New York. 1924. $3.50.

Toward Interracial Cooperation. Report of the first national interracial conference held by the Commission on the Church and Race Relations of the Federal Council of Churches and the Commission on Interracial Cooperation, Cincinnati, Ohio, March 25-27, 1925. Federal Council of the Churches, New York. $1.50.

Trend of the Races, The. George E. Haynes. C.W.H.M. and M.E.M. 1922. 75 cents.

International Relations

American Relations with China. Report of conference held at Johns Hopkins University, September 17-20, 1925. Johns Hopkins Press, Baltimore. 1925. $1.50.

America's Stake in the Far East. Charles Harvey Fahs. Association Press, New York. 1920. $1.35.

Christ and International Life. Edith Picton-Turbervill. George H. Doran Co., New York. 1922. $1.50.

Christianity and Problems of To-day: Lectures delivered before Lake Forest College on the foundation of the late William Bross. Charles Scribner's Sons, New York. 1922. $1.25.

Christianity and World Problems. William E. Orchard. George H. Doran Co., New York. 1925. $1.75.

Christian Internationalism. William P. Merrill. Macmillan Co., New York. 1919. $1.50.

Cost of a New World, The. Kenneth Maclennan. M.E.M. 1926. $1. (Chap. II)

Forces of the Spirit; the Seed and the Nations. Frank Lenwood. Student Christian Movement, London. 1925. 2s. 6d.

Missions and World Problems. C. H. Fahs. Association Press, New York. 1925. $1. (Chap. IV)

"On Earth Peace": A Study for Today. Edited by Rhoda McCulloch and Margaret Burton. C.C. 1925. 30 cents.

Our Far Eastern Assignment. Felix Morley. Association Press, New York. 1926. $1.25.

Report of the Institute of Pacific Relations, 1925. Institute of Pacific Relations, Honolulu. 1925. $2.

Revolt of Asia, The. Upton Close. G. P. Putnam's Sons, New York. 1927. $2.50.

Road to Christendom, The. H. T. Jacka. Student Christian Movement, London. 1925. 2s. 6d.

Some Aspects of International Christianity. John Kelman. Abingdon Press, New York. 1920. $1.

Ventures in Inter-American Friendship. Samuel Guy Inman. M.E.M. 1925. 50 cents.

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